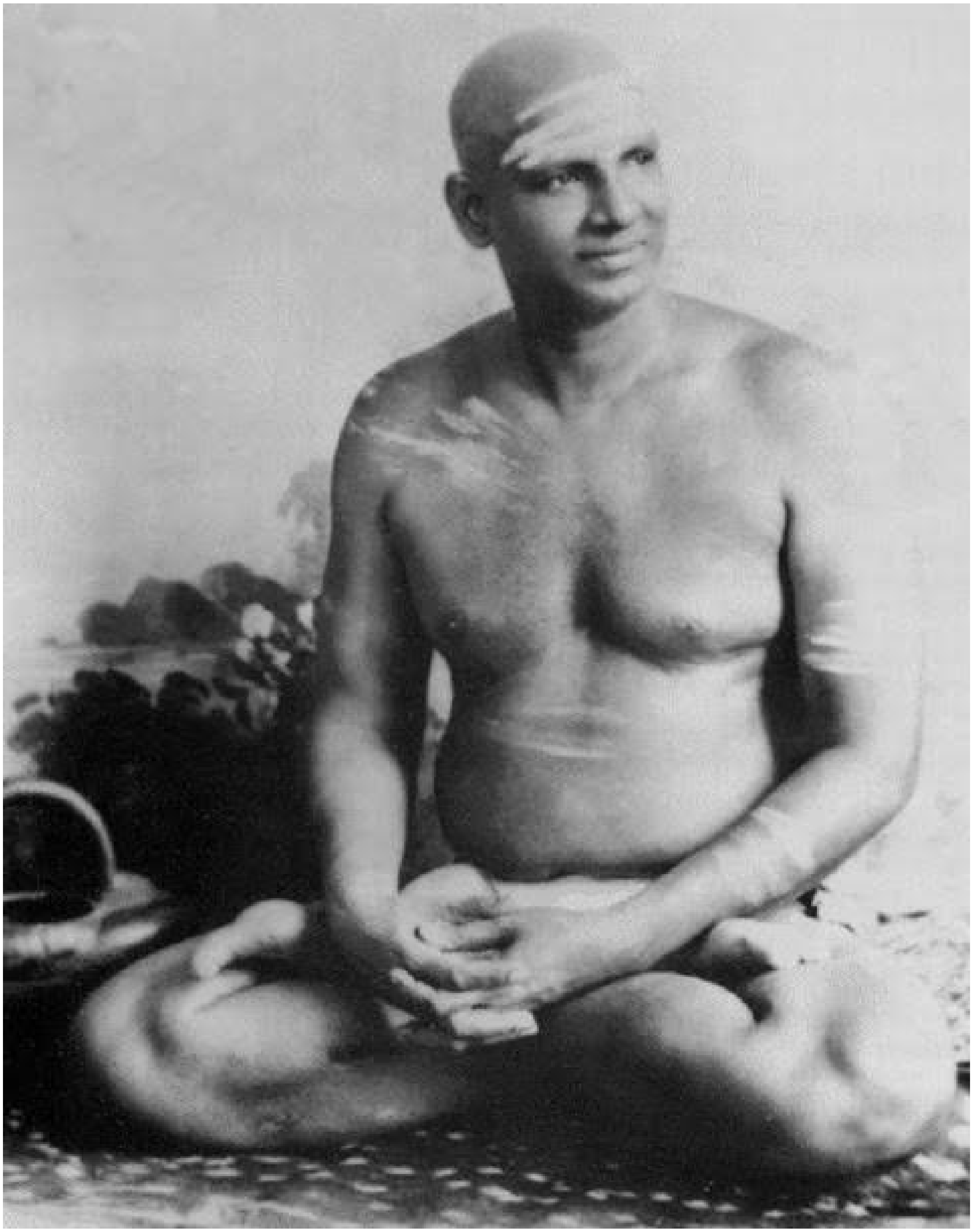


Sri Swami Sivananda — Early Days in Rishikesh

SIVANANDA'S VISION OF DIVINE LIFE

BY Dewan Bahadur

Sri K.S. Ramaswami Sastriar, M.S.G.S, S.D.L.S.

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Dewan Bahadur Sri K.S. Ramaswami Sastriar, M.S.G.S, S.D.L.S.

Contents

PUBLISHERS NOTE

THIS illustrious eighty-five-year old author, Inanabhaskara Sri K.S. Ramaswami Sastri, is admired for his powerful popular speeches and numberless presidential addresses, adored for his vast erudition and spiritual knowledge, respected profoundly for his saintly life, and renowned for his distinguishing services in the judicial, social, political and educational fields.

Numerous are this great author’s contributions to contemporary India’s philosophic and cultural literature, and to the thousands of the members of the Divine Life Society, all over the world, he is known, through his inspiring and invaluable publications on Sivananda’s life and thought, as a versatile scholar who commands a divine mastery over several fields of modern and ancient knowledge, and as a venerable Sannyasin-in-household-life. Every work that he writes, every theme that he treats, reveals his gifts for facility and felicity of literary expression, rare efficiency, thoroughness, and high comparative scholarship.

This little book bears markedly some of the delightful features of his preceding works, and will be received and read with great admiration and profit by all those who seek to gain illumination on the various aspects and nature of the Divine Life as conceived, represented and illustrated in the life and teachings of the Sage of the Himalayas, the Worldteacher Sivananda.

8th September 1962

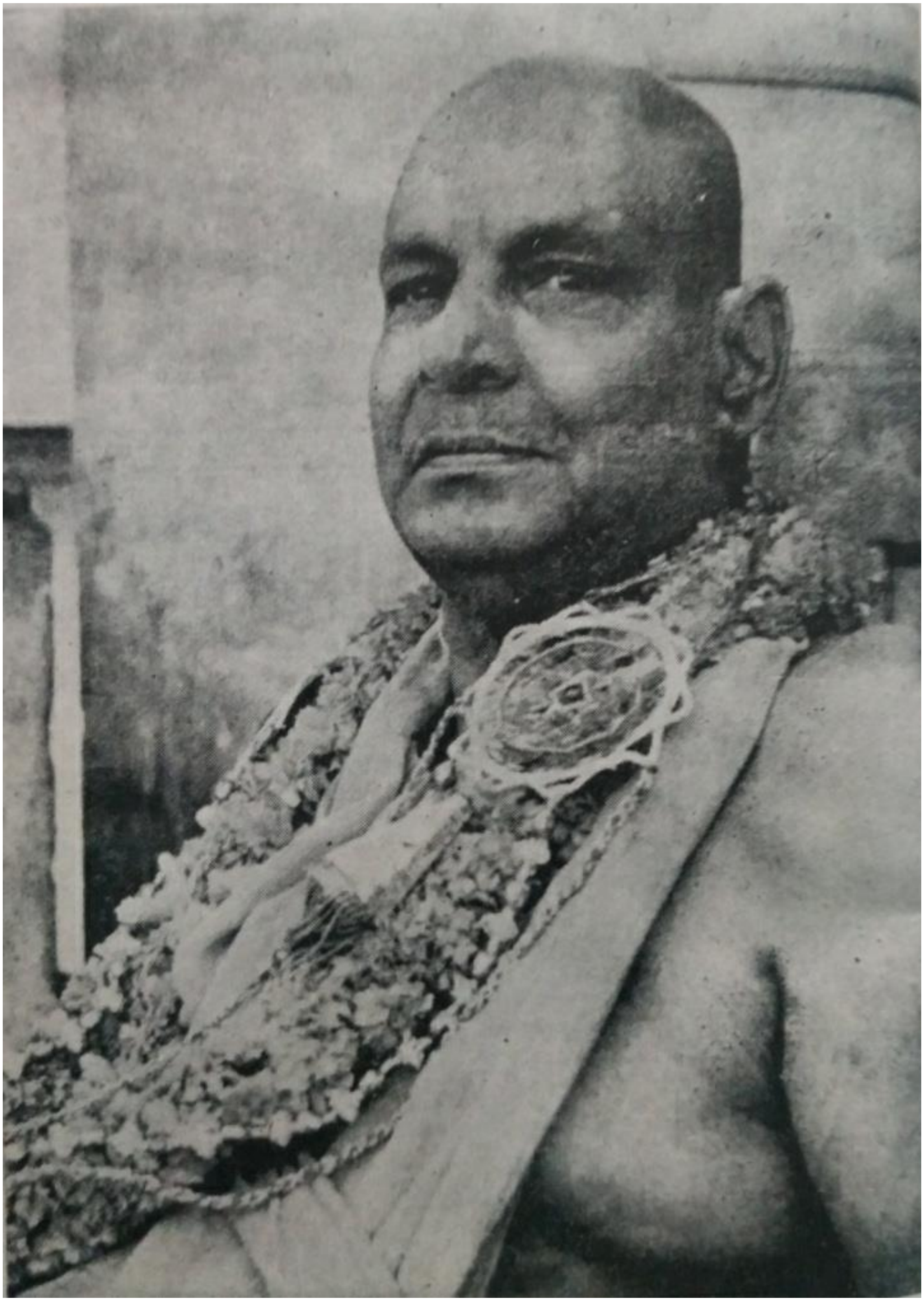
-THE PUBLISHERS.

FOREWORD

Sri K. S. Ramaswami Sastriar has been a pillar of Divine Life Society at all times and has shown great interest in the sublime work of the propagation of the higher knowledge which I have been endeavouring to share with the world of seekers since years. I am glad that Sastriar has, in the several books that he has written, presented my position correctly, and has tried to strengthen his presentation with elaborate quotations from various works and scriptures, and enriched the same with his method of comparative study in all subjects. The present work, though small, makes a succinct analysis of the multi-faceted gospel of divine living, and gives in small doses the much-needed panacea for the ills of human life today.

8God alone is Truth. The world is but relative truth. The latter is dependent on the former completely. Man is made in the image of God, but he has to overcome the brute in him in order to be heir to the Immortal Seat of God. This effort towards the conquest of his lower nature, man understands as Sadhana. Human birth has only one supreme goal before it. And that is the realisation of the infinite and eternal bliss of the Absolute or Brahman. Here is the cream of the Divine Life Teaching. I cangratulate the venerable author of this beautiful book on his successful handling of intricate themes for the benefit of the beginners on the Path. May the Grace of the Lord be upon him!

Swami Sivananda



SRI SWAMI SIVANANDA SARASWATI

Sivananda's Vision of Divine Life

BOOK ONE

A VISION OF GURUDEV SIVANANDA

MY VISION OF GURUDEV SIVANANDA

शिवानन्दप्रसादपश्चविंशतिः

ताम्रपर्णीनदीपार्श्वे भूसौन्दर्यसमुज्ज्वले दक्षिणे भारते जातः शिवानन्दः प्रसीदतु ॥१

1. May we get the grace of Sivananda who was born in South India in a lovely place near the Tamraparni river.

अप्पय्यदीक्षितेन्द्रस्य पुण्ये सर्वोत्तमान्वये जातः पत्तमडेक्षेत्रे शिवानन्दः प्रसीदतु ॥२

2. May we get the grace of Sivananda who was born in the holy line of Appayya Dikshitar in Pattamadai village.

जेतु सर्वान् दयाशक्त्या शिवशक्त्योरनुग्रहात सर्वजिद्वर्षसंभूतः शिवानन्दः प्रसीदतु ॥३

3. May we get the grace of Sivananda who was born in the year Sarvajit by the grace of Siva and Shakti to conquer the whole world by love.

भरणीपुण्यनक्षत्रे जातो लोकसुखावहे धरणीपुण्यराष्ट्र शः शिवानन्दः प्रसीदतु ॥४

4. May we get the grace of Sivananda who was born as the Lord of the kingdom of the world's

Virtue under the star Bharani which gives blessinga to the world.

कुप्पुस्वाम्यार्यनामा यो धृत्युत्साहसमन्वितः चतुरः सर्वविद्यासु शिवानन्दः प्रसीदतु ॥५

5. May we get the grace of Sivananda who was named Kuppuswami, who was born with courage and enthusiasm and who became a master of all arts and sciences.

हास्यप्रियः सदा तुष्टः सर्वसेषारतः सदा प्रियो गुरूणां शिष्याणां शिवानन्दः प्रसीदतु ॥६

6. May we get the grace of Sivananda who was full of humour and contentment and the spirit of service and who was loved by all the teachers and boys.

व्यायामे शक्तिसपन्नो योगासनजये रतः सालप्रांशुर्बलिष्ठश्च शिवानन्दः प्रसीदतु ।।७

7. May we get the grace of Sivananda who excelled in all sports and in Yoga Asanas and who was tall and strong.

चिकित्साशास्त्रनिष्णातः जोहूपुर्यां भिषग्वरः न्यवसद्बहुवर्षाणि शिवानन्दः प्रसीदतु ॥८

8. May we get the grace of Sivananda who was a master of the medical science and who prac tised as a physician for many years in Malays (Johore).

पत्रिकाममृताख्यां यः कृत्वाऽदात्कल्यताप्तये आरोग्यसाधनज्ञानं शिवानन्दः प्रसीदतु ॥६

9. May we get the grace of Sivananda who disseminated a knowledge of the laws of health through his magazine ‘Ambrosia.’

धनेच्छया विमुक्तस्सन् रोगार्तजनसेवकः स्वास्थ्यदाने सदा व्यग्रः शिवानन्दः प्रसीदतु।।१०

10. May we get the grace of Sivananda who had no passion for wealth, who served the sick and who sought to heal all diseases.

आधिव्याधिमहापीडाजये सामर्थ्यवान् सदा रुग्णसेवारतो नित्यं शिवानन्दः प्रसीदत ।।११

11. May we get the grace of Sivananda, who conquered the physical and mental ailments of all ailing persons and who served all with zeal.

भैषज्यवृत्तिकालेऽपि सदा संकीर्तनप्रियः भगवद्भक्तिसंपूर्णः शिवानन्दः प्रसीदतु ॥१२

12. May we get the grace of Sivananda who, even when he was a physician, was full of devotion to God and sang songs of adoration of God.

पर शक्तिसुसंकल्पाद्वृत्तित्यागपरोऽभवत् वैराग्यज्योतिषा पूर्णः शिवानन्दः प्रसीदतु ॥१३

13. May we get the grace of Sivananda who, owing to the grace of God, gave up his profession in a passion of world-service:

गत्वा मद्रपुरी तत्र यः सर्वस्वविवर्जितः काशीक्षेत्रेऽकरोद्वासं शिवानन्दः प्रसीदतु ॥१४

14. May we have the grace of Sivananda who ached Madras and divested himself of all his posssions and went to Benares.

हिमालये हृषीकेशे कुट्यां स्वर्गाश्रमेऽवसत् दीर्घतीव्रतपोव्यग्रः शिवानन्दः प्रसीदतु ॥१५

15. May we get the grace of Sivananda who performed intense austerities in a hut near Swargashrama in Rishikesh in the Himalayas.

स तुरीयाश्रमं लब्ध्वा विश्वानन्दयतीश्वरात् शिवानन्दसुसंपूर्णः शिवानन्दः प्रसीदतु ॥१६

16. May we get the grace of Sivananda who was initiated as an ascetic by Swami Viswananda and was full of love of God.

गंगातीरे य आनन्दकुटीरे मुदितः स्थितः योगक्षेमाय लोकस्य शिवानन्दः प्रसीदतु ॥१७

17. May we get the grace of Sivananda who has his happy permanent abode in Ananda Kutir on the banks of the Ganges to do good to the whole world.

कैलासदर्शनार्थी यः पादचारी वनं गतः महादेवप्रसादाय शिवानन्दः प्रसीदतु ॥१८

18. May we get the grace of Sivananda who went on foot on pilgrimage to Kailasa to get the rision and grace of God.

दिव्यजीवनसङ्घ यः स्थापयित्वा हिमालये ज्ञानदाने सदा व्यग्रः शिवानन्दः प्रसीदतु ॥१६

19. May we get the grace of Sivananda who has established in the Himalayas the Divine Life Society to give the Divine Knowledge to the whole world.

ज्ञानदानाय लोकानां दिव्यजीवनपत्रिकाम् स्थिरामकार्षीतत्रैव शिवानन्दः प्रसीदतु ॥२०

20. May we get the grace of Sivananda who has established the magazine ‘Divine Life’ to give the Divine Knowledge to all.

विश्वनाथालयं चैव लोकक्षेमप्रदं सदा निर्माय लब्धसन्तोषः शिवानन्दः प्रसीदतु ।।२१

21. May we get the grace of Sivananda who has built in joy the Viswanath Mandir for the good of the whole world.

ज्ञाना रोग्य नदांस्तत्राऽस्थापयच्चालयान् बहून् हितकारी स सर्वेषां शिवानन्दः प्रसीदतु ॥२२

22. May we get the grace of Sivananda who has established many institutions for the attainment of health and knowledge by all and who does good to all.

योगवेदान्तनिष्णातः कृत्वा ग्रन्थचतुश्शतीम् ज्ञानदानं करोत्यद्य शिवानन्दः प्रसीदतु ॥२३

23. May we get the grace of Sivananda who has attained a perfect knowledge of Yoga and Vedanta and has written over four hundred works to give divine knowledge to all.

उपदिष्टस्सदा येन सर्वयोगसमन्वयः ब्रह्मज्ञानी च भक्तस्स शिवानन्दः प्रसीदतु ।।२४

24. May we get the grace of Sivananda who teaches the Yoga of Synthesis to all and who has the synthesis of Jnana (divine wisdom) and Bhakti (devotion to God).

यच्छिष्यास्सर्वदेशेषु यद्ग्रन्थास्सर्वपाणिषु यत्कीर्तनानि सर्वत्र शिवानन्दः प्रसीदतु ॥२५

25. May we get the grace of Sivananda who has disciples in all lands and whose works are in the hands of all and whose songs are sung everywhere.

GURUDEV SIVANANDA'S VISION OF HIMSELF

(The late Sri Swami Sadananda says in his foreword to Gurudev Sivananda's epistolary Autobiography 'Siva Gita':

"He realises that even a little bit of his autobiography serves as so much precious spiritual instruction, because it throws the much-needed light on the path that leads to the goal of Self-realisation. None knows better than he that virtues develop in a saint only as a result of severe mental discipline and long and arduous endeavour. If we, his disciples, are to escape the dangers on our journey to the region of eternal bliss, we must walk in the footsteps of the Guru; steep and slippery cliffs can be scaled only by planting our feet with the same steadiness and determination with which our Master trod along the rugged weary path before he reached the pinnacle of perfection and purity on which he now stands. To achieve this end, there can be no better guide than his own autobiographical sketch. The inner workings of a realised sage are known only to himself and unless he reveals them, they will ever remain unknown. Our Swami has, therefore, decided to give us a glimpse of his inner nature. Yet the picture is clear, the outline bold, and the features stand out very prominent. He who has eyes can see the crystal purity of his thoughts, the sublimity of his spiritual ideals and the unmatched simplicity of his faith in the one everlasting existence Satchidananda. We, his disciples, will forever and ever treasure in our hearts the rarest of his gifts 'The Sivananda Gita."

(1) SIVA GITA: REVELATION OF PERSONALITY

I took Sannyasa in 1924 in Rishikesh. I did Tapas and meditation for 15 years. I went on lecturing tours for 10 years. I founded the Divine Life Society in 1936 and the All-World Religions' Federation in 1945.

Am childlike in my Swabhava. So I mix with all. I become one with all. I am ever happy and joyful and make others also happy and joyful. I am full of educative humour. I radiate joy through humour. I respect all. I do salutations to all first. I always speak sweetly. I walk quickly. I do Japa and meditation while walking and while at work also.

I am ever hard-working. I have intense application to work. I never leave a work till it is finished. I am very quick in doing things. I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me. I am very megular in doing Asanas and exercises. I even now Mirshasana, Sarvangasana and other Asanas. I ranayama also regularly. These give me wonerful health and energy. I rejoice in giving. I always give.

I am quite young. I am full of vigour, vim and vitality. I am ever cheerful. I sing, dance, run and jump in joy. I am robust and strong. I can digest any kind of food. I continuously work, read and write. Change of work gives me rest. Meditation gives me abundant rest. Work gives me delight. Service gives me happiness, writing bestows joy. Meditation energises and invigorates me. Kirtan vivifies me.

"Aham Brahma Asmi, Sivoham, Soham, Satchidananda-Swaroopoham" this is my favourite formula for Vedantic meditation.

"Song of Chidanand" is my favourite song for singing.

"Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare."

This Mahamantra Kirtan is my favourite Kirtan.

At the present moment I am the richest man in the whole world. My heart is full. Further, all the wealth of the Lord belongs to me now... My wealth is inexhaustible. My joy is inexpressible. My treasure is immeasurable. I attained this through Sannyasa, renunciation, untiring selfless service, Japa, Kirtan and meditation.

I am tall. My height is six feet. I have a sinewy frame. I have symmetrical limbs. I was a first class gymnast. I fast on Ekadasi. I do not take even a drop of water. I take milk and fruits on Sundays. I do not take salt on Sundays. I lead a simple natural life. There is a fountain of youth in me. I beam with joy, I observe fasting, resting, airing, bathing, breathing, exercising, sun-bathing, and enjoy freedom, power, beauty, courage, poise and health.

I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta,

I am humble and simple. I am frank and straightforward. I am perfectly tolerant and catho lic. I am merciful and sympathetic. I have spontane ous and unrestrained generosity. I am bold and cheerful. I am patient. I can bear insult and injury. I am forgiving. I am free from vindictive nature. I return good for evil. I serve that man, who has injured me, with joy. I love Ganga and the Himala ya. Ganga is Mother Divine. Himalaya is my Father Divine. They inspire and guide me. I take bath in Ganga. I swim in Ganga. I adore Ganga. I feed the fishes of Ganga.

I wave light to Mother Ganga. I pray to Ganga. I do salutations to Ganga. I sing the glory of Ganga. I write about the grandeur and glory of Ganga.

Ganga has nourished me. Ganga has comforted me. Ganga has taught me the Truths of the Upani shads, Glory to Ganga. My daily routine is like that of Lord Buddha, I always remain in the room. I do Japa, Kirtan and meditation. I study sacred books. I write. I come out of the room for a short time for work, service and interview.

I talk a little. I think much. I meditate much. I try to do much and serve much. I do not waste even a single minute. I ever keep myself fully occupied. I lead a well-regulated life. I perform worship of Atma at all times. I work for the good of others. Gita, Upanishads, Bhagavata, Yoga-Vasishtha, Avadhuta Gita, Vivekachudamani are my constant companions.

I am a strange mixture of service, devotion, Yoga and wisdom. I am a follower of Sri Sankara. I am not at all a dry lip-Vedantin. I am a practical Vedantin. I practise and advocate the Yoga of synthesis. I practise Ahimsa, Satyam and Brahmacharya.

I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and all creeds.

I serve all, love all, mix with all and see the Lord in all. I stick to my promise. I serve the poor. This is my delight. I respect elders and Sadhus. I please all through sincere, selfless service. I attend on guests very carefully.

I give very prompt reply to all my letters. I do several things at a time. I write with electric speed.

I spend everything. I do a lot of charity. I do not keep anything. I take immense delight in feeding the poor and my students. I try to be a mother to them.

I talk to them on things which I have myself practised. I look within, introspect, analyse and examine. I hold the Trisul, spiritual diary, daily routine and resolve.

I ever served my masters with sincerity and intense faith and devotion. I learnt many useful les-sons in life. I developed many virtues. I wandered

Without food during my Parivrajaka life. I slept

On the roadside at night without clothing during

Winter. I ate dried bread with water.

I stick tenaciously to my principles and ideals. I do not argue much. I live in silence.

I pray and do Kirtan for the peace of the whole world, for the health and peace of all people, and for the peace of the departed souls and the earthbound spirits also.

I take a dip in the Ganges in the name of all those who are longing for a bath in the Ganges.

I sing the names of all the saints of all the religions in the Bhajan Hall. I observe All-Saints' day and All-Souls' day.

I constantly meditate on the following:

Prajnanam Brahma, Aham Brahmasmi, Tattwamasi, Ayamatma Brahma, Satyam Jnanam Anantam Brahma, Santam Sivam Advaitam, Aham Atma Gudakesa, Aham Atma Nirakarah Sarvavyapee Swabhavatah, Brahma Satyam Jaganmithya Jeevo Brahmaiva Naparah, Akarta Abhokta Sakshee, Ajo Nityah Saswatoyam Puranah, Jyotishamapi Tat Jyotih.

To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering-are my ideals. To have perfect faith in God, to love my neighbours as my own self, to love God with all my heart and soul, to protect cows, animals, women and children-are my aims.

My watchword is love. My goal is Sahaja-Samadhi Avastha or the natural, continuous superconscious state.

(2) AUTOBIOGRAPHY: REVELATION OF WORK

I led the life of a wandering monk, just for a short period in search of my Guru and of a suitable place charged with spiritual vibrations for spending my life in seclusion and to do rigorous Sadhana (Autobiography, pp. 23, 24)

From the sacred hands of Paramahamsa Viswananda Saraswati I received holy initiation on the banks of the Ganges on 1st June 1924. The religious rite of Viraja Homa was done for me by my Acharya Guru Sri Swami Vishnudevanandaji Maharaj at Kailasa Ashram. (Ibid. P. 24)

I came to Rishikesh in June 1924 and found it my destination. My Guru gave me initiation and enough spiritual strength and blessings. Guru can do this much only. It is the student who has to do intense and rigorous Sadhana. (Ibid. Pp. 25, 26)

I found Rishikesh an ideal place for intense and undisturbed spiritual practices true for all seekers after truth. (Ibid. P. 26)

I started a small dispensary, Satyasevashram, at Lakshman Jhula on the way to Badari-Kedar, and served the devotees with great love and devotion. Spiritual evolution is quicker through service done with proper Bhava and attitude, (Ibid, p. 30)

For maintaining a high standard of health, I practised Asanas, Pranayamas, Mudras and Bandhas-I combined physical exercises such as Dand and Bhaitak also. I paid special attention to simple living, high thinking, light food, deep study, silent meditation and regular prayers. I loved seclusion and observed Mouna. With a view to devoting more time to prayer and meditation, I moved to the Swargashram. I lived in a small Kutir, 8 feet by 10 feet. I kept a sign-board at the entrance of my compound "Interview between 4 and 5 p.m. Only for five minutes at a time." I became one with the na. Ture. In the early years of my Sadhana at Rishikesh, I decided to see Kailas. (Ibid. Pp. 30-35)

(3) DIVINE LIFE SOCIETY

Systematically to carry on the Divine Mission on a large scale I established the Divine Life Trust Society in 1936 and registered the Trust Deed at Ambala. Thirty aspirants in all parts of the world, receive guidance through post. Many foreigners come to the Ashram and spend some weeks or months and admire the wonderful work turned out at the Ashram. The inhabitants of Sivanandanagar, young and old men and women enjoy the peace and bliss of the holy centre and help the world in a va riety of ways. They all receive my careful, personal attention.

When man gets entangled in selfishness, greed, lust, passion he naturally forgets all about God. He always thinks of his body, family and children. He constantly attends to his food, drink, comforts and conveniences. He is drowned in the ocean of Samsara. Materialism and scepticism reign supreme. He gets irritated by little things and begins to fight. There is restlessness, misery, panic and chaos everywhere. Now the whole world seems to be in the grip of materialism. The invention of new kinds of bombs causes terror everywhere. People have lost faith in holy scriptures and the teachings of the sages and saints. People have become irreligious owing to wrong education and evil influence. Millions were eagerly looking for guidance. ToThis silent prayer was heard and I saw the birth of the Divine Life Mission with its task of rescuing man from the forces of bestiality and brutality and divinising his life upon this planet. Just at this critical juncture, I started the Divine Life Society. Now people consider it as a blessing to the world. It has as its basis the quintessence of the teachings of all religions and of all saints and prophets of the world. Its principles are broad, universal, all-embracing, and in accordance with science and reason. It has set for itself the task of raising man above the sorrows and miseries of this mundane life by making him see the blissful Divinity that is hidden behind all outward forms. Good thoughts pervade and influence all good people. The thought-currents generated by the Divine Life movement have had their effect upon the people of Europe and America, and now there is a great thirst for peace all over the world. Millions dread the speedy termination of the race by nuclear weapons. The Divine Life Society is an all-embracing and allinclusive institution; its objects, ideals and aims are very broad and universal. It does not condemn any of the principles or tenets of any cult. It includes all the fundamental principles of all religions and cults. There are no pet dogmas or sectarian tenets, st It leads people to the spiritual path. It enables peoR ple to take easily to the Divine Life even while livce ing in the world and following the teachings of some th particular cult or religion.

The Society has brought about a vigorous awakening throughout the world and has contributed much to a new life of freedom in action, a life of harmony amidst worldly turmoils and a life of bliss through mental non-attachment and mental renunciation of desire, egoism and mine-ness. There is a L universal appreciation of the principles and ideals of c the Society and the method of its work. It lays great i stress on the practical side of Sadhana. It expounds in a rational and scientific manner the Yoga of Synthesis.

Members belonging to various institutions and organisations in all parts of the world become members of the Divine Life Society and write to me for spiritual guidance. I take special care of them and give them lessons through post for their spiritual progress and welfare. The Divine Life Society proclaims that any man can attain wisdom in his own station of life, be he a Brahmachari, Grihastha, Vanaprastha or Sannyasi, be he a scavenger, Brahmin, Sudra or Kshatriya, be he a busy man of the world or a silent Sadhaka of the Himalayas. Divine knowledge is not the sole property of Sannyasins, recluses. It explains how although the central basis is Jnana Yoga, Vedanta, it is necessary for one practise Karma Yoga for purification of mind and heart, Hatha Yoga to keep up good health and strength and purify the Prana and steady the mind; Raja Yoga to destroy the Sankalpas and induce concentration in meditation, and Jnana Yoga to remove the veil of ignorance and ultimately to rest in one's own Satchidananda Swaroopa. (Pp. 53-55, 64-67)

Over thirty typewriters work day and night for – attending to correspondence and book-work. The Yoga-Vedanta Forest University trains a large number of students through able and qualified professors and teachers. The students become well-versed in all the scriptures. The University Press is now equipped with several electrically operated automatic machines. The Sivananda Hospital is a blessing. The General Hospital is equipped with modern apparatus like X-ray Diathermy and a high frequency apparatus for E.N.T. and eye cases.

Special worship in the Viswanath Mandir has given a life to the sick persons all over the world. Leaders and followers of other religions and cults also come and stay at the Ashram and find this an ideal centre a common platform to serve the world.

Provincial Divine Life Conferences are organised in important cities of India. I teach visitors music, Bhajan, Kirtan and philosophy. Collective Sadhana took the shape of Sadhana Weeks during Easter and Christmas holidays (Ibid. Pp. 55-60)

THE WORLD'S VISION OF GURUDEV SIVANANDA

(A few samples out of thousands of tributes)

The vision of the holy ascetic inmates of the Ashram and disciples and devotees of Gurudev:

1. We were transformed by his touch. Implicitly we followed his footsteps. Our existence is to serve mankind unselfishly without expecting anything in return. By service to our master, we become part and parcel of his Divine Form. Om Namo Namah Sri Gurupadukabhyam. (Swami Paramananda in 1959 in 'Philosophy and Teachings of Swami Sivananda')

2. Service, glorious service, shines in his personality as an ornament. He is carrying on the great work of flooding the earth with the knowledge of the Great Reality. He is doing exactly for the past 25 or 30 years the great work that Vyasa did long ago. (Swami Chidananda in 'Sivananda Regalia,1958)

3. Sri Swamiji is a powerful advocate of the need for expressing the Divine force of the contemplation in dynamic spiritual action.... The complete works of Sri Swamiji cover all possible problems of religious philosophy.... Sri Swamiji acts as a spiritual Liaison between the East and the West. (Swami Krishnananda)

4. If the sage encourages dance, drama and music in the Ashram it is because he puts them to proper use, by giving them a divine touch by making them useful mediums for propagating spiritual truths. (Swami Gurusarananananda)

5. Do virtuous actions. Cease from doing evil deeds. Purify your mind. Control the senses. Enquire, meditate. This is Sivanandaism indeed. (Swami Satchidananda in 'Sivanandaism' in 1957)

6. Swami Sivananda has written 3,500 poems, 1,500 aphorisms, 3,000 letters in his own hand, 372 stories, 115 parables, 32 dramas, 12 dialogues, 285 biographies, 3 autobiographies, 6 commentaries on ancient texts (Gita, Upanishads and Brahma Sutras). 120 songs, 32,000 sayings, 35 lessons, 1 dictionary and 352 messages. (Swami Satchidananda in 'Elixir of Life', 1959)

7. The mind of the master is ever engaged in ceaselessly transmitting thoughts of power. He is a spiritual Avatara, a man with a multiple mission, a revealer of the inner Reality, a man with a transfiguring touch, a superman, an Impersonal personality. (Swami Omkarananda)

8. Siva's psychology is unlike the western psychologies, a practical recognition of the soul's supremacy over mind and intellect. May mankind heed the message of Sri Swami Sivananda and walk the path of righteousness, of harmony, of Divinity (Swami Venkatesananda)

9. To shed the animal in man and to subl mate the human in him into the Divine, to expre this sublimation in his daily life this is divine lif. Have one Yoga as the basic Yoga. Combine othe Yogas also. This is the Yoga of Synthesis. (Swam Raghavananda)

10. Many have been transformed into spiritual luminaries by reading his invaluable works. Men immersed in worldly pursuits have suddenly changed into earnest spiritual aspirants after reading his books. (Swami Sivananda-Hridayananda in 'Gospel of My God Sivananda')

11. Many people in different parts of the world profit by Swami Sivananda's instructions. (Dr. S. Radhakrishnan)

12. Swamiji's spiritual victory in the West is a foregone conclusion. (Dr. Sir C.P. Ramaswami Iyer)

13. He has seen modern life in all its aspect now he acts like a Rishi on the banks of the sacred Ganga presiding over his Ashram which consists of devout followers, joining in hymns and Kirtans, uplifting those who meet him by his personality and message. (K.M. Munshi, Ex-Governor of U.P.)

14. I wish Swami Sivanandaji long life so that he may continue to do his great selfless work, spe cially in the field of the dissemination of knowledge and Yoga and divinity in this country and abroad (Sri V.V. Giri, Ex-Governor of U.P.)

15. Your forceful talks, your Kirtans, your lectures and your own personal devotion stand out as a beacon-light to all. Your prolific writings spread your message of truth and love to the whole universe. Your activities and your spiritual uplifts include all and exclude none. You have attained Divine Consciousness and have identified your personal interests with the whole world. The welfare of the universe is close to your pure heart. (MajorGeneral A.N. Sharma, I.M.S.)

16. Let us realise inwardly the meaning of those profound mysteries that God has expressed to us through Swami Sivananda. We have our responsibility for the further development of mankind as illustrated in the marvellous personality, enormous work, and unparalleled zest of the Swami. (Prof. Frederic Spiegelberg, San Francisco)

17. The world is very much indebted to Swamiji for the practical Vedanta and Yoga Sadhana that spark out of the inner Chaitanya of Siva. (Kavi Yogi Shuddhananda Bharati)

18. Siva's name is rapidly becoming popular in India, Europe, Africa. Hail! Hail! To such an exalted soul, the Lord of Compassion, the all-merciful Siva. Siva is a world-teacher or world-saviour in the truest sense of the word. Sri Siva is the best example of the Samuchchaya (Synthesis) doctrine himself. (Yogiraj Harry Dickman)

19. O Swamiji! Only an Ishwara could have done all this. (His Highness the Maharaja of Mysore)

20. He radiates love and spirituality in a mysterious manner. The force of his magnetism is irre sistible. (Miss Ram Pyari Shastri)

21. Your books are like a treasure-house. They are a source of unfailing guidance. (Mrs. Janaki Sharma, M.B.B.S.)

22. I always have your illuminating books at my side. They are my best friends in moments of despair and in moments of happiness. Swamiji's personality is unique and he has no parallels in the world. (Mrs. Liliane Shamash)

23. I daily read Swami Sivananda's divine books; and I am very much gratified and happy beyond words to receive such divine thoughts from the holy sage. His thoughts are a great benediction. They ennoble, they elevate, they spiritualise; they take the aspirant to the very Abode of Bliss. (Marie Bernard Coaris)

24. His ideas have become a permanent teaching, not only for eastern but also to western minds. (Mrs. Anna Dolfi, Latvia)

25. Swami Sivananda enlightened my heart. He is my guide. (Edith Enna, Copenhagen)

BOOK TWO

THE ESSENCE OF DIVINE LIFE

I

DIVINE LIFE SUTRAS (APHORISMS)

ADHYAYA I-TRUTH

दिव्यजीवनपञ्चविंशतिसूत्राणि

अथातो दिव्यजीवनजिज्ञासा ॥१

1. Hence therefore this desire to know Divine Life

दिव्यजीवनं ब्रह्मज्ञानेन मोक्षसिद्धिः ॥२

2. Divine Life is the attainment of spiritual liberation by the knowledge of God.

एकमेवाद्वितीयं ब्रह्म नित्यसत्यम् ।।३

3. God is eternal Truth.

तच्छान्तं शिवमद्धं तं तुरीयम् ।।४

4. God is calm, auspicious, one, supreme.

तन्निर्गुणं निराकारं सगुणं साकारं च ॥५

5. God is beyond attributes and forms and also with attributes and forms.

तन्त्रिमूर्तिस्वरूपं, ब्रह्वाविष्णुशिवानां न परावरश्वम् ।।६

6. He is the Trinity. There is no higher or lower among Brahma and Vishnu and Siva.

तदेव जगदन्तर्बहिश्च, तदेव परमात्मा भगवान ।॥७

7. God is within and beyond the universe. God is the Supreme Soul and One with all divine attri. Butes.

सच्चिदानन्दमयः कारुण्यमयः सौन्दर्यमयः जगतः प्रभुः सुहृच्च लोकक्षेमाथेमेवावतरति ॥८

8. God is Being, Consciousness, Bliss, Love and Beauty. God is the Lord and Friend of the universe. He incarnates only for the welfare of the world.

सत्यशक्त्योरभेदः शक्तिस्त्रिरूपा उमा लक्ष्मीः सरस्वती ।।६

9. God and His Shakti are one. God's Shakti is Triune, i.e., Uma, Lakshmi and Saraswati.

ब्रह्मवात्मा, आत्मैव ब्रह्म, उपाधिसहितोऽणुः, उपाधिर्राहतो विभुः ॥१०

10. God and Soul are one. Atomic. Self-limited He is Self-liberated He is Infinite.

ADHYAYA II-SYNTHESIS

ब्रह्मणोविकरिपरिणाम एव नामरूपात्मकं जगत् ॥११

11. The universe of names and forms is the

Changing evolute of the changeless God.

ब्रह्मशक्तिरेव माया परापरप्रकृतिरूपा ।।१२

12. Maya is God's Shakti. As the universe She is the Apara (lower) aspect and as Soul She is the higher aspect.

जगतोऽभिन्ननिमित्तोपादानकारणं ब्रह्म ।।१३

13. God is the efficient and material cause of the universe.

ब्रह्म पारमार्थिकसत्यं स्वतन्त्रसत्यं नित्यमपरिणामि, जगत् व्यावहारिकसत्यं ब्रह्माधीनसत्यनित्यं परिणामि च ॥१४

14. God is the Independent, Eternal, Changeless Reality. The world is the dependent, fleeting, changing reality.

प्रत्यक्षमनुमानं श्रुतिस्मृतिपुराणेतिहासागमादि शब्दप्रमाणानि ॥१५

15. Perception, inference and scripture (namely, Vedas, Smritis, Puranas, Itihasas and Agamas) are the sources of true and valid knowledge. The synthesis of all proofs and faiths depends on their conformity to Sruti (scripture).

ADHYAYA III-WAY

साधनाध्यायः साधनाधीना सिद्धिः ॥१६

16. Realisation is dependent on the means.

कर्मयोगध्यानयोगभक्तियोगप्रपत्तियोगकुण्डलिनी योगमन्त्रयोगलययोगजपयोगसंकीर्तनयोगादीनि सिद्धिसाधनानि ॥१७

17. Karma Yoga, Dhyana Yoga, Bhakti Yoga, Prapatti Yoga, Kundalini Yoga, Mantra Yoga, Laya Yoga, Japa Yoga, Sankirtan Yoga, etc. Are means. The

एकेनापि साधनेन वा सम्मिलितसाधनैर्वा सिद्धिः ॥१८

18. Realisation is by one of them or by a combination of some of them.

समग्रसाधनाभ्यासः सर्वोत्तमसाधनम् ॥१९

19. The Yoga of Synthesis is the best means.

अहिंसासत्यब्रह्मचर्याणि यज्ञदानतपांसि वैराग्यं मांसमद्यवर्जितोहितमिताहारः गुरुभक्तिः गोपूजा विग्रहाराधनं संकीर्तनं योगसाधनसिद्धये सदानुष्ठेयसाधनानि ॥२०

20. Ahimsa (non-injury), Satyam (Truth), Brahmacharya (continence), good moderate food excluding flesh and wine, and devotion to Guru (teacher), cow-worship, image-worship, Sankirtan are the best means of Divine Life.

ADHYAYA IV-GOAL – फलाध्यायः

ब्रह्मसमाधिमुक्तिः ॥२१

21. Moksha (spiritual liberation) is union with God

मुक्तिरखण्डानन्तकैवल्यरूपा वा, सालोक्यसामीप्यसारूप्यसायुष्यरूपा व। ॥२२

22. Moksha is the realisation of the Infinite in unity or the attainment of Paradise along with

The vision of God and nearness to God and similarity to God and enjoying the infinite bliss of God.

मोक्षानन्दानुभवः सशरीरोऽशरीरश्च ॥२३

23. Enjoyment of Divine Bliss is with body or without body.

समाधिः सविकल्पो वा निर्विकल्पो वा ॥२४

24. Union with God is identity or similarity.

सर्वे मुक्तियोग्याः सर्वे मुक्तियाग्याः ।।२५

25. All are eligible for liberation. All are eligible for liberation.

II ESSENCE OF DIVINE LIFE

1. A great English writer of the nineteenth century said: “We are all in the gutter; but some of us are looking at the stars.” Looking at the stars will lead to a vision of their glory, to a passion to reach them, to find out the way to the goal and to attainment of the goal. This is the aim of the Brahma Sutras and the four sections of that immortal work are styled Samanvaya (truth of God), Avirodha

(harmony), Sadhana (way) and Phala (goal). The Vaishnava doctrine of Tattwa, Hita and Purushartha (truth, way, goal) means the same ideology. I affirm that the aim of Sanskrit Divya Jivana Sutras (Aphorisms of Divine Life) and their commentary which is the Sanskrit parallel of this volume and of their translation into English in this second part of the book is the same.

2. *The Gita Vision of the Divine Life.*The contrast as between Divine Life (Daivi Sampat) and undivine life (Asuri Sampat) has been expressed in deathless words by Divine lips in Chapter XVI of the Gita. Divine life leads to liberation, undivine life leads to bondage.

दैवीसम्पद्विमोक्षाय निबन्धायासुरी मता

They can be also described as Vidya (knowledge) and Avidya (ignorance). What is the essence of Divine Life?

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः

दानं दद्मश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्

अहिसा सत्यमक्रोधस्त्यागश्शान्तिरपैशुनम्

या भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता

भवन्ति सम्पदं दैवीमभिजातस्य पाण्डव

(Gita, XVI, 1-3, 5)

In these verses, though all the words are important four words are specially important, viz., Abhaya, Ahimsa, Akrodha and Adroha (fearlessness, non-injury, non-anger and non-evil). We must get rid of fear, harm, anger and hatred and have faith, service, compassion and love to all. This divine lesson is taught also by Gurudev Sivananda who is Himalaya Jyoti (the Light of Himalayas).

3. Divine Life as the combination of Wisdom and Intuition and Experience.

Divine life is not mere learning which is abundant like the leaves of trees. Such learning must lead to righteous conduct which will blossom as wisdom. Such blossom will become the fruit of intuition which in its turn will become the right sweet fruit of divine inner experience.

4. Divine Life as the combination of love, renunciation, service and spirituality.

Gurudev Sivananda says again and again that in the same way a real test of divine life is cosmic love. The test of such love is a burning spirit of renunciation. It is the man of altruism who will dedicate himself to the service of all. It is such service which will kindle the undying flame of spirituality which is the essence of divine life.

5. Divine life as the integration of Dharma, Artha. Kama and Moksha.

Divine life is not a mere running away from rights and duties. It is seeing life steadily and seeing it whole. It is subordinating wealth and pleasure to Dharma or righteousness and abandoning unrighteous wealth and pleasure. Such pursuit of the Trivarga (Dharma, Artha and Kama) will result in poise and peace, and turn our inner nature Godward and lead to the goal of God-realisation.

6. Divine Life as the supreme and ultimate Goal of life.

The proper attitude to life is one of the optimistic altruism. God is the father of all living beings and bestower of life as a probation for perfection and a training ground for infinite eternal supreme bliss. The last verse in Tennyson's "In Memorium" says in ringing tones of cheerful faith:

That God which ever lives and loves

One God, one law, one element

And one far-off Divine event

To which the whole creation moves

7. Aldous Huxley on Divine Life.

The significance of this contrast with divine life and the undivine life is thus brought out by Aldous

Huxley as what he calls the "Perennial Philosophy": "Man possesses a double nature, a phenomenal ego, and an eternal Self, which is the inner man, the spirit, the spark of Divinity within the soul. It is possible for a man if he so desires, to identify himself with the spirit and therefore with the divine ground which is of the same or like nature with the spirit."

If we wish to live the divine life we must rise from egoism to altruism. Morals must lead to metaphysics.

8. Divine Life as man's special privilege and glory.

Animals and birds have no sense of the state of existence before birth or after death. They live from day to day. During the day-time they eat, during the night they rest. They live the sex-life and have offsprings. But they have no desire to know whence? Why? And whither? Man alone has a thirst for universal knowledge. He alone has universal love. He alone seeks to know and love and adore God. He alone seeks eternal, infinite supreme happiness. He yearns to live the divine life.

9. The Hindu view of divine life.

The Hindu view of divine life is broad-based and universal in its outlook. The Gospel of Gita is addressed to all humanity at all times and in all places. The words used in it are Nara, Manushya, Jana, etc., which signify man as such. No one is held to be ineligible for salvation. It takes its stand on eternal and universal virtues, while prescribing also separate Dharmas for separate groups, stages and conditions. It has no hostility to any other faith and is against proselytisation. Its attitude to all other religions is one of tolerance; nay, it is one of appreciation and fraternity. The vital point in the Hindu view of life, is the doctrine of Karma. That doctrine when rightly understood is not one of inexorable destiny but is one which gives full scope for human freedom because man is free to pursue the divine life and break the fetters of past evil Karma by good action and universal love and Godward devotion.

10. Hindu Source Books of Divine Life.

The scriptures of the various world faiths and the experience of saints are the source books of the divine life. So far as Hinduism is concerned the Pramanas or source books are Sruti (Vedas), Smritis, Itihasas,

Puranas, Agamas or Darsanas. The Prasthana Traya or the three scriptures, viz., Upanishads, Bhagavad Gita and Brahma Sutras are the most important and authoritative among them. Gurudev Sivananda calls them as Swadhyaya Yoga. Amongst them Bhagavad Gita occupies the supreme p'ace as it contains the authoritative declarations of Sri Krishna who was the supreme Incarnation of God.

11. Divine Life as spiritual renaissance and efflorescence.

All the philosophies and religions of the world and especially all the scriptures of the world which contain God's self-revelation of Himself to man stress the element of rebirth or ebullient efflorescence and renaissance in Divine life. Devotion to God brings about spiritual renaissance which in its turn is inevitably linked to physical, mental, ethical, social, economic and religious renaissance as well. In fact our entire life is and must be a Divine Sadhana. Life is an ought-to-be philosophy in action. The enrichment of the spiritual values of life goes with the enrichment of all other values in life.

12. Divine Life as Physical Renaissance.

I shall show presently how according to Purna Advaita which is essential integral dynamic Hinduism which is also the universal religion for all times and climes, inanimate nature and animate beings are but aspects or Prakaras of God. We, no doubt, regard matter, life and mind as separate and disconnected but they are all beams of increasing splendour from the divine glory. Spiritual renaissance implies also a physical renaissance. A well-known Hindu prayer to the sun says:

आयुरारोग्यमैश्वर्य मोक्षं देहि दिवाकर

(Give me longevity, health, prosperity and bliss of emancipation.) Kalidasa says in his Kumarasambhava:

शरीरमाद्य खलु धर्मसाधनं

The body is the first and foremost organ of virtue. Charaka says: धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम । Gurudev Sivananda stresses again and again the im-

Perativeness of Yogasanas, Pranayama, sun-cure, water-cure and air-cure, herbal cure and diet-cure, etc. He specially emphasizes Suryanamaskaras.

13. Divine Life as mental renaissance.

There is a famous saying that in the world there is nothing great but man; in man there is nothing great but mind. Man has a limitless passion to know the laws of nature. His mental hunger has no limits. But intellect will fulfil itself only when it flowers in intuition. Gurudev Sivananda says: "Everyone should acquire the eye of intuition. Intuition transcends but does not contradict pure reason."

14. Divine Life as moral renaissance.

The greatness of a nation, nay, the greatness of humanity depends upon its fund of altruism. Man's capacity for love is as infinite as his capacity for knowledge. Moral and religious education must accompany and fulfil mental education. Gurudev Sivananda says: "Life without religion is a waste. Education loses all its value if it does not have ethical discipline and spiritual culture as its foundations. The soul is the root. The mind is the trunk. The body constitutes the leaves.

धर्मो विश्वस्य जगतः प्रतिष्ठा

(Dharma is the basis of the universal Being)

15. Divine Life as aesthetic renaissance.

The sweetest and highest aspect of divine lifean aspect which appeals most to Gurudev Sivananda _ is that in which there is a happy and divine interfusion of devotion and music. In Srimad Bhagavata this divine Sadhana is described thus:

एकान्तिनो यस्य न कचनार्थ वाव्छन्ति ये वै भगवत्प्रपन्नाः अत्यद्भुतं तञ्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः

(Those supreme devotees surrender everything to the Lord; they do not ask him for anything. They sing His supreme and wonderful glory and are immersed in the ocean of bliss.)

Such music is vocal devotion. Such devotion is silent music, though music is based on the science of music and on musical traditions it is not a mere matter of Raga and Tala,, it is based on Swaras (notes) but transcends them; it cannot be taught in lessons by teacher to pupil or transmitted over the radio or sung in concerts for publicity or fame or wealth. It is a mode of divine communion, and demands both dedication and creative imagination. It is an overflow of the surging flood of inner bliss. It, while hearing the taught notes, overhears the untaught melodies because as Keats says:

“Heard melodies are sweet, but those unheard are sweeter.” It is the unconscious self-utterance wrapt soul. It is creative like God whom it adores while taught music is based on mere repetition and tradition. It filled the soul and Veena of Narada and overflowed. In our times, it filled the soul of Tyagaraja and overflowed. Vyasa describes Narada’s fu. Sion of music and devotion in a famous verse. The song made Narada’s heart mad with devotion; devo. Tion made his heart mad with music. The fusion of music and devotion banished the sorrows of man and filled his heart with the sweetest raptures of melody and the sweetest melodies of rapture.

अहो देवर्षिर्धन्योऽयं यत्कीर्ति शाङ्गधन्वनः गायन्माद्यन्निदं तन्त्र्या रमयत्यातुरं जगत्

It is about such melody sweetened by devotion and such devotion sweetened by melody that Yajnavalkya says that he knows how to evoke such music from the Veena and knows the Sruti Sastra (Sruti being note as well as scripture, and the rapture of rhythm that will attain Moksha).

वीणावादनतत्त्वज्ञः श्रतिशास्त्रविशारदः तालज्ञश्चाप्रयासेन मोक्षमार्ग निगच्छति

Gurudev Sivananda says in ‘Music as Yoga’ about Nadopasana:

“There are various ways to God-realisationBhakti Yoga, Raja Yoga and other Yogas. But the easiest, cheapest and quickest, safest and surest way to attain God-realisation, is Sankirtan Yoga. By the singing of Kirtans and songs in praise of the Lord, the mind melts and becomes one with the Lord. Nritya that accompanies Kirtan is an inseparable, sacred movement of the various limbs of the body in accordance with the inner Bhava... Music is the synthesis of the various Yogas or paths of God. Realisation.”

नाई वसामि वैकुण्ठे न योगिहृदये रचौ मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद

(I do not reside in Vaikuntha or in the Yogin’s heart or in the orb of the sun. I am where my devotees sing.)

16. Divine Life as social renaissance.

Such physical, mental, moral and aesthetic renaissance must precede and will result in an integral social renaissance. Social ethics and social unity and social progress are and must be a unity in trinity and a trinity in unity. Gurudev Sivananda denounces social hatreds and tensions and untouchability as being not only anti-social and socially devitalising factors, but also as being hindrances to spiritual realisation and bliss.

17. Divine Life as economic and political renaissance.

Social renaissance must lead to economic renaissance which is based on economic prosperity and justice and autonomy. We must pursue a middle way between capitalism and communism, preserve our hard-won independence which we won under the incomparable leadership of Mahatma Gandhi, the father of the nation, by the method of non-violence which was new in the annals of universal history.

18. Divine Life as universal amity and peace.

We have realised the unity of the world. We must preach the goal of the one world. We must reach the goal of "the Parliament of Man, the Fede. Ration of the World."

Equal privileges should be given to all nations. 0 The U.N.O. must become a World-Government for U a World-State. (One World Message). Gurudev Siva. Nanda says: "All the powers concerned should resign some of their authority and power to the oneworld state." Ramarajya must be established every. Where. If the summit conferences achieve this and F result in the destruction of nuclear weapons and the disbandment of the national armies barring the 1 world-state alone, an army to establish peace everywhere, there would be real Ramarajya.

19. Divine Life as universal religion based on inter-religious concord.

We must immediately establish a U.R.O. (United Religions Organisation) along with the U.N.O. All the world religions are but aspects of one world religion and must live in the light of this sublime and supreme truth.

20. The essence of Divine Life Truth.

According to Hindu scriptures, and especially according to the Prasthanatraya (Vedas, Gita and Brahma Sutras) the most important aspect of divine life is a vision of Truth. God is Truth and Truth is God. Gurudev Sivananda refers to various proofs of God's Being (ontological, teleological and cosmo logical proofs). God is the creator, preserver and destroyer of the universe (Brahma, Vishnu and Siva). There is no higher or lower among the trinity (Trimurtis). He is Omniscience, Omnipotence and Omnipresence. He is the ruler and friend of the Universe

सर्वलोकमहेश्वरं ... सुहृदं सर्वभूतानां

(Gita, V-29)

He is Infinite Eternal Satchidananda. He is without form and with form, just as electricity is formless and yet shines as light. He is immanent and transcendent. He and His Shakti, which becomes Maya and Prakriti and evolves into the created world are identical in essence. He is static Shakti. Shakti is dynamic God. The three Shaktis (Saraswati, Lakshmi and Uma) are one.

21. The essence of Divine Life: harmony of doctrines.

This vision of Truth is not fully expressed by any one sect of Hinduism. That is why this vision is best described as Purna Advaita. God has become the universe, is immanent in the universe and transcends the universe. This is, in the language of the highest Hindu philosophy, the doctrine of Abhinna Nimittopadana, i.e., view that God is both the material cause of the universe and the efficient cause of the universe. God is the same and undergoes no alteration at any time. The Shakta philo sophy calls this view as Avikari Parinama (change. Less change). Just as the aqueous vapour and rain are one and the same, Brahman and Bhagawan are one and the same. Essential Integral Hinduism is not polytheism or pantheism but is a blend of monotheism and monism. It is a blend of Shaivism and Vaishnavism and Shaktism, though the Saiva and Shakta and Vaishnava cults disagree. In the same way though the Advaita and Visishtadvaita cults and sects disagree, integral Hinduism is a harmoni ous integration of them. As God has form and is at the same time essentially beyond form, both the views about God are in harmony. Gurudev Siva nanda says well:

"I fully believe in the theory of Maya of Sri Sankara but I am not a Maya-Vadin like the Vedantins of the old school of thought who have misunderstood the doctrine. I believe in the integral development of synthetic Yoga. I be lieve in the harmonious development of head heart and hand. The central teaching of Gita is Self-realisation in and through the world. The world is the best teacher and a silent Guru."

(Sure Ways of Success in Life and God-realisation)

The concept of Maya is not the concept of dream or illusion or mirage. As Swami Viveka nanda says: "Maya is a fact and not a theory. The world is from God, rests in God and will merge in God. Its being does not affect the infiniteness and integrality of Brahman."

In fact Brahman and Maya correspond to Being and Becoming. The Bhagavad Gita as well as the Swetaswatara Upanishad describe Maya Shakti of Godas the

प्रकृतिं स्वामवष्टभ्य सम्भवाम्यात्ममायया (Gita, IV-6)

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं (Swetaswatara Upanishad)

Sri Sankaracharya propounds the Anirvachaneeya Khyati. He says in his world-famous Bhashya on the Brahma Sutras that Maya is Bhava Roopa (positive fact and category). Maya is the phenomenal reality whereas Brahman is noumenal reality. It is the principle of self-finitisation of the infinite.

मीयते अनया इति माया

The Brihadaranyaka Upanishad says that the aloneness of God was not a source of joy (एकाकी न रमते) and that hence God created the diversity of the universe. In fact the re-ascent of the diversity into unity and finite pleasure into infinite bliss has an added joy and glory and sweetness (Rasavattaram)

यदेवोपनतं दुःखात् सुखं तद्रसवत्तरम् निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः (Kalidasa Vikramorvasiya)

22. The essence of the Divine Life: the way (harmony of the Sadhana)

Gurudev Sivananda's greatest contribution the concept of the Divine Life is his affirmation that Bhakti Yoga is the sweetest and the most po werful of all Yogas (Karma Yoga, Dhyana Yoga, Prapatti Yoga, Jnana Yoga, Hatha Yoga, etc.) and the best and most potent form of Sadhana is a com bination of all the Yogas which he calls as the Yoga of Synthesis.

"From Sadhana Bhakti he develops Nishtha (devoutness). From Nishtha comes Ruchi, then comes Rati (intense attachment). When Rati is intensified it is called Sthayi Bhava (permanent form of Bhakti Rasa). When Sthayi Bhava is intensified it is called Maha Bhava (Premamaya). Now the devotee drinks the Prema Rasa and lives in the Lord." ('Sivananda Yoga Samhita', p. 227)

"The three paths are in fact one. The four Yogas are inseparable. Religion must educate and develop the whole man, his head, heart and hand." ('Religion and Philosophy')

The Gita refers to तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते (VII-17). (See also XVIII, 51-55).

23. The essence of Divine Life: goal (spiritual liberation and bliss)

The goal is termed Moksha, i.e., liberation or emancipation or supreme eternal infinite bliss. The Gita calls it Sadharmya (XIV) and Madbhava (IV, 10). The Cchandogya Upanishad says that the libe rated souls are free from birth and death पुनरावर्तते च न yaka Upanishad says पुनरावर्तते नच The Brihadaranइमं मानवं आवर्त नावर्तन्ते

The last Sutra in the Brahma Sutras says:

अनावृत्तिः शब्दात् शब्दात अनावृत्तिः says: यद् गत्वा न निवर्तन्ते तद्धाम परमं मम Gita (XV-6)

Such infinite bliss is either oneness with the Absolute, or Salokya and Sameepya and Saroopya or Sayujya in paradise. This is stressed in Muktikopanishad. Oneness with the Absolute is stressed in the Mandukya Upanishad-

यथा नद्यः स्यन्दमानास्समुद्र अस्तं गच्छन्ति नामरूपे विहाय तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्

This type of the finite bliss and the type of infinite bliss in paradise are not grades of bliss but co-ordinate and equal types. In the latter the governance of the universe belongs to God alone जगद्व्यापारवर्ज (Brahma Sutras, IV, 4, 17 and 21). Vyasa says in the Brahma Sutras that the bliss of emancipation can be with or without body (IV-4-12). Sri Sankara says in his Bhashya on that Sutra that this is because of the aspirant's desire सत्यसंकल्पत्वात्त संकल्पवैचित्र्याच्च above to the verse in Bhagavata about singing the glories of God. The infinite bliss of serving God is stated in another verse in it.

सालोक्यसाष्टिसारूप्यसायुज्यैकत्वमप्युत दीयमानं न गृह्णन्ति विना मत्सेवनं द्विजाः

(III-29-13)

Rantideva sought the redemption of all from sorrow Bhagavata, IX-21,12)

24. Divine Life as integral Hinduism.

I declare that the greatest truth of all is that integral Hinduism is Divine Life and Divine Life is integral Hinduism. In India, philosophy is not a theory of life but a vision and realisation of Truth (Darshana). Gurudev Sivananda says well:

"Hinduism is neither asceticism nor illusionism, neither polytheism nor pantheism. It is a syn thesis of all types of religious experience. It is a whole and complete view of life. It is cha racterised by wide toleration, deep humanity and high spiritual purpose."

25. A final view of Divine Life.

Thus Divine Life is spiritual sublimation, all round perfection, universal peace and love. The fa therhood of God and brotherhood of man-in short Infinite Satchidananda.

Let us all attain it.

BOOK THREE

GURUDEV SIVANANDA ON DIVINE LIFE

1. DIVINE LIFE

Life is of two kinds, viz., life in matter and life in Atma or spirit or Pure Consciousness. Biologists, physiologists and psychologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with dangers, pains, fears, cares, anxieties, worries, exertion, sin, birth and death with their concomitant evils viz., old age, disease, etc. Therefore sages and seers and Rishis, prophets and saints, who have realised their inner self by the discipline of the mind and the organs by Tyaga and Tapas, by Vairagya and Abhyasa, by leading a life of self-denial, self-sacrifice and self-abnegation, have emphatically, without a shadow of doubt, like Amalaka fruit in hand, declared that a life in the Atman or pure spirit alone can bring everlasting peace, infinite bliss, supreme joy, external satisfaction and Immortality.

('Divine Life', pp. 1-2)

This does not mean that we should ignore the life in the physical plane of matter. Matter is the expression of God or Brahman for His own Leela. Matter and spirit are inseparable like heat and fire, cold and ice, and flower and fragrance. Shakti and Shakta (Power and He who possesses power) are one. Brahman and Maya are inseparable and one.

A life in the physical plane is a definite preparation for the eternal life in Brahman. The world is your best teacher; the five elements are your Gurus. Na ture is your mother and director. Prakriti is your silent master. The world is the best training ground for the development of various divine virtues such as mercy, forgiveness, tolerance, universal love, gene. Rosity, nobility, courage, magnanimity, patience, strong will, etc. The world is an arena for fighting with the diabolical nature and for expressing divi. Nity from within. The central teaching of the Gita and Yoga-Vedanta is that one should realise his self by remaining in the world. Be in the world, but be out of the world. Behave like the water on the lotusleaf. Give up the lower Asuric nature which consists of selfishness, lust, anger, greed, hatred, jealousy and assert the divine nature, a life of mental renunciation and self-sacrifice. (Ibid)

Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate Viswaprem or all-embracing, all-inclusive cosmic love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of very high potency. Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. The Immortal can be attained only by performing acts of kindness continuously. Hatred, anger and jealousy are removed by continuous service with a loving heart. You will get more strength, more joy, more satisFaction by doing kind acts. You will be loved by 11. Practice of compassion, charitable acts, and kind services, purifies and softens the heart, turns the heart-lotus upwards, and prepares the aspirant for the reception of the Divine Light. (Ibid)

Man’s life in this universe is in the nature of a ceaseless quest and adventure. Man wishes to obtain happiness and freedom from limitations. (Yoga’)

2. SCIENCE, PHILOSOPHY AND RELIGION FOR THE NEW AGE

Religion must educate and develop the whole man-his head, heart and hand. Then only there will be perfection. (‘Philosophy and Religion’)

Philosophy ought to lead the way. The modern materialistic trend has awed the quest after truth in general into lethargy. The result has been disastrous like a rudderless ship; the ship of human civilisation is heading fast towards the rocks of selfaggrandisement, hatred, aimless living and eventually self-destruction.

The world-process is one of intense dynamism and ceaseless motion. Nothing is ever static. That is the very nature of creation. This is the law that governs the universe. This applies to the world of thought, too... It is the foremost duty of philosophers to bestir themselves and rediscover the ancient philosophic truths through the very instruments of the scientist, and present these truths in language that the modern man will understand and appreciate. Some have asserted that the spirit alone is true and that the world is a false appearance. Others have held the contrary view..... From the Absolute point of view God, Self or Spirit alone is real and the world is but a fleeting, changing, finite appearance. From the relative angle, from the empiric view. F point the world exists. These two are not two diffe rent things in themselves. They are two views of the same thing. Hence a possibility must be explored of blending the two into a single coherent philoso phy.... Practical affairs should not be neglected But the relative values of spirit and matter must be correctly assessed and applied. The one immediate advantage of such a blend is that man is ennobled and spiritually enriched and his base instincts and emotions are annihilated or sublimated into exalted Cosmic love and selflessness.

Selflessness is a virtue that blends individual a good with the welfare of society. On this loom of selflessness, individual good and the good of society t become the warp and woof.

Science is not the enemy of culture; science and t culture are sisters.... Technology will be a branch of national culture.... Then science itself will pro 1 mote culture. Religion is at its very core the application of spiritual values to the day-to-day life of man. Different environmental conditions, diffe rent levels of intellectual and cultural evolution. Have necessitated different formulae for the applica tion of spiritual values to the life of man. That ex plains why there have been many religions through out the world.... The state of affairs will continue for all time to come.

Educate the people in spiritual values. Create the moral standards. Ethics is that discipline which subserves the highest spiritual ideal. Ethics endeavours to harmonise the heart, mind and hands of man with the Soul.... The fundamental ethics does not vary at all. The law of interdependence governs the entire universe...... Love begets love, and hatred can only beget hatred. The New Era Economics will concern itself solely with the prosperity of the entire mankind.

There is one common consciousness that pervades all creatures. That is the Truth. (Gurudev Sivananda’s message for the Third East-West Philosophers’ Conference, Hawaii, 1959)

The reality must be rediscovered.... Thus will a world order emerge through a world religion. Thus guided by the philosophers, scientists will work for the happiness and welfare of humanity, economists will plan for the common wealth, politicians will discover ways and means of living at peace and maintaining the peace of the world. (Gurudev Sivananda’s message to the World Philosophers’ Conference, 1959)

3. YOGA-VEDANTA AS UNIVERSAL PHILOSOPHY AND RELIGION

Perform Yoga-Asanas, especially Sirshasan and Sarvangasan. (‘Yogic Home Exercises’)

Yoga is a perfect practical system of self-culture. Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul. (‘Essence of Yoga’, 1959)

Yoga is union with the Infinite through medita. Tion and Samadhi. (‘Yoga Teachings, 1959)

Follow the proportion 1:4:2 for inhalation, re tention and exhalation. (‘Autobiography of Siva nanda, p. 192)

‘Yoga Maharnava’ (1958) describes 54 Yogas, He says “Yoga awakens your dominant powers.” (‘Yoga for the West’) po-

Vedanta is no creed, no ceremony or form of worship. It boldly proclaims with emphasis that you are the immortal, all-pervading soul or Brahman in essence. (‘Words of Ancient Wisdom’)

Vedanta wants you to destroy Moha or selfish love and passion for the body and to develop pure disinterested cosmic love. It never preaches the principle of pessimism but it preaches the principle of optimism.... Be a practical Vedantin. Vedanta teaches oneness or unity of self... You must radiate love to one and all....It (OM) will represent all the symbols of God. On OM’) (‘Philosophy and Meditation

Cosmic Consciousness is rising from bodily consciousness to universal consciousness. (‘Spiritual Experiences’)

Brahma Vidya is the Science of sciences. (‘Lord Siva and His Worship’)

The highest mental realisation of the Absolute beyond all names and forms is as Nada (Omkar) or Jyoti. ('Philosophy and Meditation on OM')

Vedanta is the only universal religion. ('Vedanta and Freedom', p. 3)

4. YOGA-VEDANTA FOREST UNIVERSITY

(FOUNDED IN 1948)

In 'Yoga Vedanta Forest University' (1952) Gurudev gives at pages 183-228 an elaborate description of the new phase of the working of the university. The course of studies extends over three years. The course will be a combined one of theory and practice of both Yoga and Vedanta. Provision will also be made for research. The Yoga-Vedanta Forest University is located on the right bank of the Ganges at Ananda Kutir, Sivanandanagar, on the route to Badri, midway between Rishikesh and Lakshman Jhula. It was on this hill and its immediate vicinity that in past centuries, great Munis or ascetics did hard penance for the sake of God-realisation. That was why the locality goes by the name of Muni-ki-reti which means the dust of the feet of ascetics. The University contains the Yoga Museum, a religious library, Bhajan hall, and a press. There are daily lectures, night Keertans, Sadhana weeks and selfless service. There are also correspondence courses.

5. DIVINE LIFE SOCIETY

The aims of Divine Life Society are: (1) to have Self-realisation through Yoga; (2) to regenerate youths through Yoga Asanas, Pranayama and ethical training; (3) to disseminate the knowledge of

*In 1958 the 'University' was brought to the status of 'Academy, and since then it bears the appellation of "The YogaVedanta Forest Academy'.

Rishis and Yogins far and near; and (4) to develop universal brotherhood, and cosmic divine love. ('Autobiography of Swami Sivananda', pp. 77, 78)

6. SIVANANDA ASHRAM

I never thought of starting an Ashram....In course of time I found around me a huge Ashram and an ideal institution with congenial environment a big spiritual colony-Sivanandanagar. (Ibid. P. 90)

The spiritual vibrations of the Ashram have a great beneficial effect in moulding people in the path of Yoga. (Ibid. P. 92)

Sadhus and perfected Mahatmas should conti nue Sadhana till the last moment of their lives. (Ibid. P. 150)

7. ALL-WORLD RELIGIONS' FEDERATION

It was founded in December 1945. Its motto is unity for perfection. It will unite all faiths. Its president is Gurudev Sivananda. (Swami Sivananda's 'All-World Religions' Federation', 1948)

8. THE PHYSICAL BASIS OF THE DIVINE LIFE

Even for spiritual pursuits, good health is a prerequisite. Without good health you cannot pray and meditate. Without good health, you cannot do Asanas and Pranayama. Without good health you cannot do

public service. ('Health and Happiness') They (the Rishis) used water-cure, air-cure, herbal cure, fast-cure, sun-cure and diet-cure. ('Health and Long Life')

9. THE MENTAL BASIS OF THE DIVINE LIFE

1. Education must be thoroughly national and rational. The ideal of education is man-making, character-making. True culture is the discipline of head, heart and hand. ('Sivananda Yoga Samhitaf
2. Every Indian student must learn Sanskrit... It (Sanskrit) should be taught as a compulsory language in all schools and colleges.
3. The students should take to constructive work, go to villages and instruct people in health, hygiene and serve them. ('Moral and Spiritual Regeneration of the World')
4.

10. THE ETHICAL BASIS OF THE DIVINE LIFE

Education should teach pupils to love God and man.... The students should have perfect ethical discipline. ('Real Education')

11. THE SOCIAL AND POLITICAL BASIS OF THE DIVINE LIFE

There is no safer and better solution for the restriction of population than self-restraint. ('Moral and Spiritual Regeneration of the World')

Use indigenous articles and help the growth of village industries. Economic independence is indispensable.

The cow is the mother of prosperity. Heartless exploitation of labour is a grave transgression of the moral laws. ('Health and Happiness') If there is no economic independence, if there is no freedom and peace in the country, how can the spiritual seeds be sown?

12. THE INTERNATIONAL BASIS OF THE DIVINE LIFE

A World Federal Government vested with powers to make and enforce international or rather universal laws to be obeyed by not only the govern. Ments of the member-states but also by the individual citizens, alone can prevent war and preserve peace and security. The U.N.O. can be easily transformed into a super-state with the member-nations relegating parts of their sovereignty to the superstate. ('The One-World Message')

13. THE AESTHETIC BASIS OF THE DIVINE LIFE

The artist should be moved by the beauty of Truth; and his art should be progressively creative and spiritually suggestive. One can enter into Bhaya Samadhi through devotional music

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14. THE SPIRITUAL BASIS OF THE DIVINE LIFE

Matter is the expression of God or Brahman for His Leela. A life on the physical plane is a definite preparation for the eternal life in Brahman. ('Vedanta for Beginners')

15. INTER-RELIGIOUS HARMONY AS THE BASIS OF THE DIVINE LIFE

All religions contain a mixture of truth which is divine and error which is human. The fundamentals or essentials of all religions are the same. There is difference only in the non-essentials, ('World's Religions')

All religions are one. Religion has many doors. Religion shows the way to God. The source of religion is God.

16. UNIVERSAL RELIGION

Religion in effect begins with the opening of the eye of intuition. Intuition leads to God-realisation. Religious discipline aims at the opening of the eye of intuition. ('Wisdom Nectar, 1958, p. 19)

In the switch-board there are several keys to light the different electric bulbs and put them out. If you remove the plug, all the lights can be put out instantaneously. Even so, if you destroy egoism all the other Vrittis such as lust, anger, greed, pride, etc., will die of themselves. You need not attempt to destroy Vrittis one by one separately. (Ibid. P. 54)

Real religion is one; it is the religion of the heart. It is the religion of love. ('World's Religions')

17. ASPECTS OF DIVINE LIFE TRUTH

1. God exists.... God is the unseen seer, the unheard listener, the unthought thinker, the unknown knower....God's will will express itself everywhere as law. God is beyond the reach of the senses but you can realise Him, know and feel Him, here and now....The goal of life is God-realisation, ('Yoga for the West')
2. God is Satchidananda. God is Truth. God is Love. God is Light of lights. God is all-pervading Intelligence or Goodness. God is all-pervading power who governs this universe and keeps it in perfect order. He is the inner Ruler of this body and mind (Antaryamin). He is Omnipotent, Omniscient and Omnipresent. He is the silent Sakshi of your mind. He exists in the past, present and future. He is un. Changing amidst the changing phenomena. He is Swatantra (independent). Nitya Sukha and Parama Shanti can be had only in God. ('Sure Ways of Success in Life and God-realisation,' 1957)
3. God is Swayambhu (self-existent). Exists, 1958) ('God

18. ASPECTS OF DIVINE LIFE-HARMONY

They (Advaita, Visishtadwaita and Dwaita) are not at all contradictory. On the contrary they are complementary to one another. They are based on Adhikari Bheda, diversity of aspiration. ('Religion and Philosophy')

19. ASPECTS OF DIVINE LIFE: WAY: SYNTHESIS OF YOGA-SADHANAS

1. I do not encourage lop-sided development but urge my disciples to combine the important branches of Yoga with emphasis on dynamic selfless service and cultivation of virtues while yet giving the full scope of individual discretion to the aspirant. ('Autobiography of Swami Sivananda', p. 82)

2. The four main spiritual paths for God-realisation are Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Karma Yoga is suitable for a man of active temperament, Bhakti Yoga for a man of devotional temperament, Raja Yoga for a man of mystic temperament, and Jnana Yoga for a man of rational and philosophic temperament or enquiry.... The Yoga of Synthesis is the most suitable and potent form of Sadhana.... The Yoga Traya or Triple Yoga of service, devotion and knowledge is very essential for Self-realisation. The one does not contradict the other. On the other hand they help the growth and harmonious development of the heart, mind and the intellect. The Yoga of Synthesis is suitable for the modern age. The four Yogas are inseparable ('Yoga of Synthesis')

3. Religion must educate and develop the whole man-his head, heart and hand. Then only there will be perfection. One-sided development is not commendable. You must have the head of Sankara, the heart of Buddha, and the hand of Janaka. Karma, Bhakti and Yoga ultimately culminate in Jnana. ('Religion and Philosophy, pp. 1, 2)

4. There is no difference between Vedanta and the highest form of Bhakti. Bhakta surrenders the ego, and a Vedantin disintegrates the ego. ('Essence of Bhakti Yoga', p. 8)

5. The easiest, cheapest, quickest, safest and surest way to attain God-realisation is Sankirtan Yoga. Music is a synthesis of the various Yogas or paths to God-realisation. ('Music as Yoga')

6. Action, emotion and intelligence are three horses that are linked to this body-chariot. They should work in perfect harmony or unison. Perfect knowledge is love. Perfect love is knowledge. Para Bhakti and Jnana are one and the same. ('Sadhana', 1958)

20. ASPECTS OF DIVINE LIFE THE GOAL

The goal is Moksha, i.e., spiritual emancipation and eternal, infinite, supreme divine bliss.

21. GURUDEV SIVANANDA'S TEN COMMANDMENTS

1. Practise truthfulness, non-violence and celibacy.
2. Be good; do good.
3. Be tolerant, bear insult, bear injury.
4. Be kind to all.
5. Love all, serve the Lord in all, love all.
6. Share with others what you have.
7. Give, purify, meditate, realise.
8. Think rightly, act rightly.
9. Behold the one self in all, see God in every form.
10. Feel 'I am the all-pervading Immortal Self.'

22. GURUDEV SIVANANDA'S ADVICE TO STUDENTS

1. Have a burning desire to know God.
2. Rest your mind in God and live in Truth.
3. Feel the presence of God everywhere and in all beings.
4. Always think: “God is working through me. I am only an instrument in His hands”.
5. Never say: “I have done this. I achieved that. I helped that man.”
6. Always say: “It is all God’s work and he did it. The Lord gave me an opportunity to serve that man.”
7. Share what you have with others.
8. Be ever ready to serve. Lose no opportunity Always feel: “I am serving God in others.”
9. Let the thought of God keep you away from worldly thoughts.
10. See God in every face.
11. Service of parents is service of God. Let your first work in the morning, and the last work for the day be prostrations before and service to your parents.
12. Never oppose the parents. Be strictly obedient and humble.
13. Reduce your wants to the utmost minimum.
14. Adapt yourself to circumstances.
15. Have patience and perseverance.
16. Never leave remembrance of God and schoo-work even for a day.
17. Regularity is of paramount importance for both material and spiritual success.
18. Do not complain.
19. Where there is a will there is a way.
20. Do not exhibit or boast of your abilities. Be simple and modest.
21. Tomorrow never comes. Never postpone any good thing to be done.
22. Be always cheerful.
23. Give up greediness, jealousy and hoarding.
24. Control emotions by discrimination and dispassion.
25. Maintain equilibrium of mind.
26. Think twice before you speak and thrice before you act.
27. Give up back-biting, criticising, and faultfinding
28. Find out and eradicate your own faults and weaknesses,
29. See only good in others. Praise the virtues of others.

30. Forgive and forget the others to harm done by
31. Do good to those who hate you.
32. Be indifferent to things that do not concern you.
33. Be alone for a few hours daily and contemplate, reflect, analyse and meditate.
34. Shun lust, anger, egoism, greed and infatuation.
35. Be prepared to suffer for the sake of others,
36. Sleep separately.
37. Face problems boldly and coolly.
38. Respect your teachers. Be courteous to them.
39. Admit your faults plainly. Do not be rude to those that point them out to you.
40. Take care of your health. Be regular in your exercises and moderate in your diet.
41. Be active and nimble.
42. Develop your heart by giving and serving

23 GURUDEV SIVANANDA'S TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

1. Get up at 4 a.m. daily. This is Brahma Mu hurta which is extremely favourable to Sadhana. Do all your morning spiritual Sadhana, during this period, i.e., from 4 a.m. to 6.30 am, or 7 a.m. Such Sadhana gives quick and maximum progress,
2. Asana: Sit on Padma, Siddha or Sukha Asana for Japa and meditation, for half an hour, facing the East or North. Increase the period gra dually to three hours. Do Sirshasan and Sarvanga san for Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty rounds of easy comfortable Pranayama.
3. JAPA: Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram. Hari Om, or the Gayatri according to your taste or inclination from 108 to 21,600 times daily (200 Malas into 108 is 21,600). Devotees of Christ may repeat the name of Jesus or Hail Mary, the mother of Jesus. Parsis, Sikhs and Mohammedans shou'd select a name or Mantra from the Zend Avesta, Granth Sahib or Koran respectively.
4. TAKE SATTWIC FOOD: Give up chillies, tamarind, garlic, onion, sour articles, mustard oil and asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach; give up those things which the mind likes best for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a week or a fortnight. You must be able to live on rice, daal and bread without any pickle. Do not ask for extra salt for daal and surar for tea, coffee or milk. People taking nonvegetarian diet should try their best to gradually give un ment as complete'y as possible. They will be immensely benefited.
5. Have a separate meditation room under lock and key. If this is not possible then a corner of the room should be set apart with a small screen or cur. Tain drawn across.

6. CHARITY: Do charity regularly every month or even daily according to your means or one anna per rupee of your income. Never fail in this item. If necessary forego some personal wants but keep up charity regularly.
7. SWADHYAYA: Study systematically Gitsi, Ramayana, Bhagawata, Vishnusahasranama, Lalita Sahasranama, Adityahridaya, Upanishads, YogaVasishtha, Bible, Imitation of Christ, Koran, Zend Avesta, Granth Sahib, Gatha, Tripitaka and other religious books according to your temperament from half an hour to one hour daily and have Suddha Vichara (pure thought).
8. BRAHMACHARYA: Preserve the vital force (Veerya) very, very carefully. Veerya is God (in motion or manifestation or Vibhuti). Veerya is power; Veerya is the essence of life, thought and intel. Ligence. This instruction is not for bachelors only. Householders also must follow this as far as possible. They must be extremely moderate in their marital connection with their wives.
9. Get by heart some prayer Slokas or Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. Give up bad company, smoking, meat and alcohol or liquor strictly. Have constant Satsanga.

Do not develop any evil liabit. Diligently exert yourself to develop the positive virtuous qualities.

11. Fast on Ekadasi or live on milk and fruits only. Christians should fast on alternate Sundays. Muslims on alternate Fridays and Parsis on a suitable day every fortnight.
12. Have a Japamala in your neck or pocket or underneath your pillow at night.

13. Observe Mowna (vow of silence) for a couple of hours daily. Do not make gestures and inarticulate noises during the silence period.
14. DISCIPLINE OF SPEECH: Speak the truth at any cost. Speak little. Speak sweet (Madhura Bhashana). Always utter encouraging words. Never condemn or discourage; do not raise your voice and shout at little children or your subordinates.

15. Reduce your wants. If you have four shirts reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worries. Be mentally detached. Have simple living and high thinking. Think of those people who do not possess even one-tenth of what you have. Share what you have with others.
16. Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of yirtues.
18. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily spiritual diary and Self-correction register as Benjamin Franklin did Maintain a daily routine and a resolve form.
19. Remember that death is waiting for you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. Think of God as soon as you wake up and just before you go to sleep.

24. QUINTESSENCE OF DIVINE LIFE

1. Serve, love, give, purify, meditate, realise.
2. Be good; do good; be kind; be compassionate.
3. Enquire 'who am I?' Know the Self and be free.
4. Fear not; grieve not; you are Satchidananda Rupa Atma.
5. Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare.
6. MRITYUNJAYAMANTRA: Trayambakam Yajamahe Sugandhim Pushtivardhanam, Urvarukamiva Bhandhanath Mrityor Muksheeya Mamritaat.

25.DIVINE LIFE IN TWO WORDS

Detach. Attach. Do Satsanga. Be good; do good.

26. DIVINE LIFE IN ONE WORD OM.

उपोद्घातः

"आत्मतः प्रपञ्चस्य च शरीरेन्द्रियश्चित्तद्वारा भोक्तृभोग्यस्वरूप ज्ञात्वानुभूय च त्रिवर्गतत्त्वज्ञानानुभवानम्तर सर्वलोकसुखक्षयिष्णुनां विदित्वा ऋणानि त्रीण्यपाकृत्य मनो योच्चे निवेशयेत्" इति मनुधर्मशास्रोपदेशानुसारेण तत्त्वान्वेषणतत्वानुसन्धानतत्त्वानुभवरूपमेव दिव्यजीवनम् ।

सर्वेषामपि नित्यानन्तोत्तमानन्दानुभवेच्छा स्वभावसिद्धा स्वप्रकाशा च सर्वहृदयेषु ।

ब्रह्मविद्या हि सर्वोतमा । "अध्यात्मविद्या विद्यानां" इत्युक्तं भगवता भगवद्गीतानु । "ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां" इति श्र तिरुपदिशति मुण्डकोपनिपदि । नित्यानन्तोत्तमानन्दलाभाय कथं नरैः प्रयत्नः कर्तव्यः इत्युपदिश्यते सर्वमतैः । तेषु मतेपु हिन्दुमते बहुपुरातनकालादारभ्य त्रिकालसत्यश्र तिभिः तदनु कारिद्व्यिप्रमाणैरन्यैश्च बहुप्रकारेण उपदिश्यते दिव्यजीवनानुभवमार्गः ।।

प्रथमः समन्वयाध्यायः । अथातो दिव्यजीवनजिज्ञासा ॥१॥ त्रिवर्गानुभवानन्तरं विषयमञ्जनसुवक्षयिष्णुतां ज्ञात्वा दिव्यजीवनज्ञानेच्छा सर्पहृदयेषु उदेति समुल्लसवि च ॥ दिव्यजीवनं ब्रहवाज्ञानेन मोक्षसिद्धिः ॥२॥ इन्द्रियाणि विषयसंस्पर्शद्वारा अल्पानन्दसंकलित पटुदुःखान्यान यन्ति । न तेषु रमते वुधः । परन्तु अखण्डानन्तनित्यसर्वोत्तमः

सम्पूर्ण सश्चिदानन्दानुभवरूपमोक्षसिद्धये यतते ॥

प्रक्ष व सत्यम् ॥३॥

वच्छान्तं शिवमद्वतं तुरीयम् ।।४॥ तन्निराकारं निगुणं साकार सगुणं च ॥५॥ ब्रह्म सर्वमूलं नित्यसत्यं सच्चिदानन्दरूपम् । वत् द्विरूपं, मूर्तं चामूर्त च ।

कार्यकारित्वाय अरूपस्यापि शक्तिरम्ति यथा वायोः। सरूपस्यापि शक्तिरस्ति यथाग्नेः । एवमुपमाने सत्यपि ब्रह्मणः एकत्वाददद्वितीयत्वाच्च उपमानान्त्रेपणं व्यर्थ तर्कस्याप्यनवसरः । अचिन्त्याः खलु ये भावा नैतांग्तर्वेण योजयेत् ।

प्रकृतेग्तु परं यत्तु तदचिन्त्यस्य लक्षणम् ।। प्रकृतिर्नानारूपा। ब्रह्म एकरूपम् ।। तस्य अरूपत्वं सरूपत्वं च । एकमेव एकस्यैव अवस्थादवयं यथा हिमजलयोः स्थितसर्पगच्छत्मर्पयोः। एकपुरुषस्य स्थितिगत्याविव । "पादोऽस्य विश्वभूतानि त्रिपादस्यामृतं दिवि' इत्युच्यते श्रन्या पुरुषसूक्ते । एतन्मतं हि केवलाद्वैतं वा विशिष्टाद्वैतं वा परन्तु पूर्णाद्वैतम् ।

तत्त्रिमूर्तिस्वरूपं, ब्रह्मविष्णुशिवानां न परावरत्वम् ।। श्रु तिषु उक्तं "एकं सद्विप्रा बहुधा वदन्ति" एकं सत् बहुधा कल्पयन्ति ब्राँव परमात्मा, ब्रह्मष भगवान् "ब्रह्मति परमात्मेति भगवानिति शब्दयते इत्युक्तं श्रीमद्भागवते ।। यदुच्यते ब्रह्मेति परमात्मेति भगवानिति । सदेव विश्वसृष्टिदृष्टया ब्रह्मा विश्वस्थितिदृष्ट्या विष्णु विश्वसंहारदृष्ट्या शिव इत्युच्यते । एकमेव तत्त्वं ब्रिरूपधारीत्यवगन्तव्यम् ।

त्रिमूर्तिषु एकैकस्थापि बहुनामानि सन्ति ।

सद्दक्षनामशब्दे सदसमित्युपलक्षणम् ।

त्रिमूर्तिषु केचित्परावरत्वमुपदिशन्ति । ते शिवोत्कर्षस्थापने वा विष्णुत्कर्षस्थापने वा रूढबुद्धयः । ब्रह्मोत्कर्षचिन्ताऽपि नास्ति तेषाम् । सृ ि विना कथं स्थितिर्वा संहारो वा सिद्ध्यति तस्मात्त ब्रह्मविष्णुशिवानां परावरत्वं भ्रम एव । कालिदासः कुमारसंभवमहाकाव्ये "नमस्त्रिमूर्तये तुभ्यं प्राक् सृष्टेः केनलात्मने गुणत्र्यविभागाय पश्चाद्भेदमुपेयुषे" इति "एकैव मूर्तित्रिभिदे त्रिधा सा सामान्यमेषां तु परावरत्वम्" ।। इति च उवाच – केपुचित्पुराणेषु ब्रह्मव उत्तमः इत्ति, केदुचिन् विष्णुरुतम इांत केषुचित् शिव उत्तम इत्युक्तम् । भक्तिवृद्धयर्थमुक्तानि एतानि प्रशंसावचनानि, र्नाह निन्दान्यायानुसारेण । भागवते दक्षयज्ञकथायां विष्णुनोक्तं – "अहं ब्रह्मा च विष्णुश्च जगतः क रणं परम् । ४-७-५०

शिवेनोक्तं द्वादशस्कन्धे न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते ।। १२-१०-२२ अत्रिमहर्षिर्जगत्कार णेश्वरानुग्रहाय तपश्चकार.। त्रिमूर्तयस्तस्मै दर्शनं ददुः । तदा तेन पृष्टं । "एकेश्वररानुग्रहलाभाय मया ताम्तप्तं, कथं त्रिरूपदर्शनम्।" इति "शरणं तं प्रपद्य ऽहं य एव जगदीश्वरः" इति अत्रिरुवाच – त्रिमूर्तयस्तु तस्मै श्वत्तत्त्वमवोचन् ।। "सत्संकल्पस्य ते ब्रह्मन् यह ४५ायति ते वयं "वयं तत्" इति वचनस्य सारः कः त्रिमूर्तयः एवं रूपं त्रिगुणं सगुणं श्रहा । हिन्दुमतं न बहुदैवतारं । परन्तु उपदिशवि

"आदिदेवः परमात्मा मूलतत्त्वमेकमेव" इति। श्रीवेंकटेश्वररूपं शिर्वाचष्णुसंकलित रूपम् । तथैव शंकरनारायणरूपमपि ।

"शिवश्य हृदयं विष्णुः विष्णोम्तु हृदयं शिवः" तदेव जगदन्तर्वाद्दश्च ।७

य उच्यते ब्रह्मति परमात्मेति भगवानिति ईश्वर इति स एव सर्वान्तर्यामी सर्वातीतश्च ।

"अन्तबीइश्च तत् सर्व व्याप्य नारायणः स्थितः" (पुरुषसूक्तम्)

"ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्" (ई० वा० उ०)

"यः पृथिव्यां तिष्ठन् यः पृथिवीं यमयनि, यः चात्मनिष्ठः यः आत्मानं यमयति ।" (बृ. आ. उ.)

"एको देवः सर्वभूतेषु गुढः सर्वव्यापी सचभूतान्तरात्मा कर्माध्यक्षस्सर्वभाधिवासः साक्षी चेताः केवलो निगु णश्च ।" (श्वेताश्वतरोपनिषत्)

भगवान् सच्चिदानन्दमयः कारुण्यमयः प्रेममयः सौन्दर्यमयः जगतः प्रभुः सुहृत् लोकक्षेमाय अवतरति ।।

यथा त्रिमूर्तयः एकतत्त्वमेव तथैव आनन्दः कारुण्यं प्रेम सौन्दयं एकत्तत्त्वमेव । भगवान् लोकप्रभुः सुहश्च ।।

"भोक्तारं यज्ञतपसां सर्वभूतमहेश्वरम् सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिसृच्छति"

(भ. गी. ६. २६)

इत्युक्तं श्रीकृष्णेन भगवद्गीतासु । स एव करुणया लोक योगक्षेमार्थ शिष्टरक्षणदुष्ट निग्रहार्थ धर्मसंस्थापनार्थ च अवतारं कृत्वा बहून् विभचरूपान् विभर्ति

"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् । परित्राणाय साधूनां विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय संभवामि युगे युगे । जन्म कम च मे । दव्यमेवं यो वेत्ति तत्त्वतः त्यक्त्वा देई पुनर्जन्म नौत मामेति सोऽर्जुन । (भ. गी. ४-७ से. ६)

(६) सत्यशक्त्योर भेदः, शक्तिखिविधा उमा लक्ष्मी सरस्वती । श्रुतिषु पुराणेषु आगमेषु च स्पष्टमेदोपदिष्टं शिवशक्त्या भिन्नतादात्म्यम् ।

"देवात्मशक्ति स्वगुणैर्निगृढां" "मायां तु प्रकृति विद्यान्मायिनं तु महेश्वरम्" । (श्वेत श्वतरोपनिषत)

"उत्पन्नः सीतया भाति चन्द्रश्चन्द्रिकया यथा ।।" (रामपूर्वतः पिप्युपानपत)

"श्रीरामसान्निध्यवशाञ्जगदानन्दकारिणी सीता भगवती ज्ञेया मूलप्रकृतिसांइता ।।" (मीतोपनिषत्)

श्रीमद्रामायणे से तत्रोक्तं

"अनन्या राघवेणाई भास्करग्य प्रभा यथा

भगवता श्रीकृष्णेनोक्तं भगवद्गीतासु "पिताइमस्य जगतो माता धाता पित्तामहः" इति। कालिदासमहाकविना रघुवंशमहाबाज्यप्रथमश्लोके "बागर्थाविव संपृक्तौ वागर्थांतात्तये जगत पितरौ वन्दे पार्वतीपरमेश्वरी। "

इत्युक्तं – वागर्थयोः यथा अभिन्नतादात्म्थ तथैव पार्वतीपरमेश्वरयोः ।

(१०) ब्रह्मवात्मा आत्मैव ब्रह्म उपाधिसहितोऽणुः उपाधि रहितो बिभुः

परमात्मनो जीवात्मनश्च अभिन्नतादात्म्यमेव ।

बदा त्रिगुणमयशरीरेण वा शुद्धसत्त्वत्रमयशरीरेण वा संयुक्तस्तदा अणुस्वरूपः ।

"आरामशतभागस्य शतधा कल्पितस्य च भागो जीवम्स विशेयस्स चानन्त्याय कत्पते ।" (श्वेताश्वतरोपनिषत्)

जीवात्मनः त्रिगुणात्मकं शरीरं अनादिकर्मायत्तं । शुद्धसत्त्वमयं शरीरं सत्यलोकवैकुण्ठकैलासेषु आविर्भवति तस्य । ब्रह्म व जगन् जीवश्च भवति स्वसंकल्पेत म्वलीलया ।

कर्मायत्तरारीरानुभवानन्तरं सत्यलोकेषु शुद्धसत्त्वमयशरीरेन्द्रियवित्तैर्यः आनन्दोऽनुभूयते । अथवा निराकारब्रह्मत्य कुरा सन्दोऽनुरते । तदानन्दग्सवत्तर तानुभवार्थमेव ब्रह्मलीला "एकाकी रमते" इत्युच्यते वृहदारण्यके "द्वितीयाद्व भयं भवति" इति चोक्तम् ।

द्वितीयः अविरोधाध्यायः ।।

(११) ब्रह्मणः अविकारिपरिणाम एव नामरूपात्मकं जगत् । शरीरेन्द्रियमनोभिन्न श्झ नानुभूयते जगदेवानुभूयते "आराममस्व पश्यन्ति न तं पश्यति कश्चन" इत्युक्तं बृद्ददारण्यकोपनिषदि तथापि जगत् ब्रह्माधीनं ब्रह्मानन्यं । ब्रह्मसंवत्पेन संजायते, अरित, लयं गमिष्यति । जगत् ब्रह्मणोऽविकारीपरि णामः । विकारो नाम एकस्य नानात्वापत्तिः । जगत्सत्ता ब्रह्माधीनसत्ता । ब्रह्म मिस्यं स्वतन्त्रं, जगन्नित्यं परतन्त्रं ।

"सोऽकामयत बहु स्यां प्रजायेय । आत्मानं स्वयम्कुरुत"

इत्युपदिशति श्रुतिः । भगवद्गीतासु भगवान् आकाशमेव ब्रह्मदृष्टान्ततया उपदिशति ।

"मया ततमिदं सर्व जगदद्व्यक्तमूर्तिना मत्स्थानि सर्वेभत्तानि न चाहं तेष्ववस्थितः । नच मत्स्थानि भूतानि पश्य मे योगमैश्वरम् भूतव भाय भुत्मा भूभावनः यथाकाशस्थितो नित्यं बायुस्सबेत्रगो – महान् तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय

।। (४-४ से ६)

ब्रह्मणः अव्यक्तमूर्त्या जगद्व्याप्नं, अन्तर्यामिनस्तस्य निवन्तृन्वयकःया नियामितं । जगतः परमात्मनश्च शेग्रोविभावः शरीरशरीरिभावः नियाम्यनियामकभावश्च । जगन्न स्थिर्त परमात्मनि बदराणि कुण्ड इव । परन्तु परमात्म संकल्पाचीनधारणाशक्तिवीर्येण धृतं ७. गत् । आकाशादेव वायुर्जायते, आकाश एब तिष्ठति, आकाश एव प्रलयं गमिष्यति । तयोः जन्यजनकभावः वायोर स्तित्वेन आकाशपूर्णतायाः न हानिः । आकाशो वायोरन्तर्यामी । ब्रह्मजगतोरपि आकाशवायुवत् संबन्धः ।

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।"

(१२) ब्रह्मशक्तिरेव माया परापरप्रकृतिरूपा । शक्तिः, माया, प्रकृतिः, क्षेत्र इति पर्यायशब्दाः ।। परास्य शक्तिर्विविधैव श्रूयते ग्वाभाविकी ज्ञानबलक्रिया च । मार्या तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

उक्तं च भगवद्गीतासु

(श्वेताश्वतरोपनिषत्)

भूमिरापोऽनलो बायुः खं मनो बुद्धिरेष च अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।

अपरेयमितम्ध्वन्यां प्रकृति विद्धि मे पराम् जावभूतां महाचाहो ययेदं धार्यते जगत् । (भ. गी.-७-४-५)

क्षेत्रज्ञं चापि मां त्रिद्धि सर्वक्षेत्रेषु भारत क्षेत्रक्षेत्रज्ञयोर्शानं यत्तत् ज्ञानं मतं मम महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च इन्द्रियाण दशैकं च पञ्च चेन्द्रियगोचराः इच्छा द्वेषः सुख दुःखं संघातश्चेतना धृतिः एतत् क्षेत्रं समानेन र्साविकारमुदाहृतम् । (१३-१-५-६)

(१३) जगतोऽभिन्ननिमित्तोपादानं ब्रह्म ।

(१४] ब्रह्म स्वतन्त्रसत्यं नित्यमरिणामि जगत्तदधीनस यं, अनित्यं परिणामि च ।

ब्रह्मव जगतो निमतकारणं उपादानकारणं च । ब्रह्म स्वतन्त्रं जगत् परतन्त्रं ब्रह्म नित्यं जगदनित्यं । ब्रह्म एकरूपेण स्थितं अरिणामि । जगत् बहुरूपसंयुक्तं प्ररिणामि ।

(१५) प्रत्यक्ष मनुमानं श्रुतिस्मतिपुराणेतिहासागमादिरूपः शब्दः प्रमाणानि ।

प्रन्य ज्ञानुमांच जगद्योतकं प्रमाणद्वयं । शब्दः जगन्मूलब्रह्मद्योतकं । श्रुतिस्मृतिपुर। ऐतिहासागमानां एकवाक्यता ।

तृतीयः साधनाध्यायः ।।

(१६) साधनाधीना सिद्धिः ।

(२७) कर्मयोग, ध्यानयोग, भक्तियोग, पतियोग, कुरुडलिनीयोग, मन्त्रये य, श्रययोग, जपयोग संकी नियोगादीनि साधनानि ।

(१८) एकेनानि लापता वा सम्मिलितसामने सिद्धिः । (१६) सममलाबनाभ्यासः सर्वोत्तमसाधनम्।

एतानि बहुसाधनानि शब्दे प्रसिद्धानि तेषां समवं सिद्धिसम्पादने । भगवान् गीतासु सम्मिलितसाधनस्वरूथ व्यक्तमेव दर्शयति । “तेषां ज्ञान. नित्ययुक्त. एकभक्तिविशिष्यते” ।। (७-१७) साधकः सिद्धिं वाग्छन् कर्मभक्तिप्रपत्तिज्ञानसाधनानि सम्यक् मिलित्वा समाचरेत् ।

गीत सु अष्टादशाध्याये एवत्तत्वं स्पष्टमेव उपदिशति भगवान् ।।

“बुद्धचा विशुद्धया युक्तः धृत्यात्मानं नियम्य च शब्दादीन् विषयांस्त्यक्त्वा रागद्व षौ व्युदस्य च ॥ विविक्तसेवी लध्वाशी यतवाक्कायमानसः ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ।। अहंकारं बलं दर्प कामं क्रोधं परिग्रहम् विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।। ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति समः सर्वेषु भूषु मद्भक्ति लभते पराम् ॥ भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ततो मां तत्त्वत्तो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५१ से ५५ (२०) अहिंसासत्यब्रह्मचर्याणि यज्ञदानतपांसि वैराग्यं मांसमद्यवर्जितहितमिताहारः गुरुभक्तिः गोपूजाविग्रद्वाराधनं संकीर्तनं सदानुष्ठेयसाधनानि ।। एतानि साधनानि मुख्य साधनार्ता • कर्मयोगादीनां पोषकानि सदैब अनुष्ठेयानि ।।

चतुर्थः फलाध्यायः

(२१) बनानाधिक्तिः ॥

(4) परमात्मनो जीवात्मनश्च अविनाभूनैक्यमेव मोक्षः (२२) मुक्तिर बरडानन्त कैवश्यरूपा वा सालोक्यसामीप्यसारूप्यस। यूज्य साधयेकैंकर्यादिरूपा वा ॥ निराकारब्रह्मरिण आत्मलयः कैवल्यमुक्तिः ।

“यथा नद्यः स्यन्दमानाः समुद्रे ऽत्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ।। [मुण्डकोपनिषत्]

साकारत्रदारणा सह शुद्धसत्त्वमयशरीरसंयुक्तमोक्षानन्दानुभवः। जादुःसागरं वि॥ सालोक्यामध्वस रूध्यलायुज्यमुक्तिः । मानुश्यमेत्र साधधं परमं साम्यं । निरञ्जनः परमं साम्यमुपैति ॥

कैवल्यसायुज्ययोः न तारतम्यं, परन्तु परमं साम्यमेव । द्वयमपधनन्ता खण्डनिध्यसम्पूर्णसर्वोत्तमा नन्दरूपं । ‘श्रीरामेण आञ्जनेयाय स्पष्टमुपदिष्टं मुक्तिकोपनिषदि ॥ एतत्तत्वं

“सैषा सायुज्यमुक्तिः स्यात् ब्रह्मानन्दकरी शिवा चतुर्विधा तु या मुत्तिर्मदुपासनया भवेत् ॥ इयं कैवल्यमुक्तिस्तु केनोपायेन सिद्धचर्थात्त माण्डूक्यमेकमेवालं मुमुच्चूणां विमुत्त. ये विदेहमुक्त/विच्छा चेत् दशोपनिषदं पठ ॥ [२३] मोक्षानन्दः सशरीरो वा अशरीरो बा

[२४] समाधिग्सविवल्पो वा निर्विकल्पो वा मुक्तेरुभर्यात्रधत्वं श्रुत्तिपूक्तं ।

“एवं विद्वान् नासरूपाद्विमुक्तः परात्परं पुरुषमुति दिव्यं” इति

“ब्रह्मणा सह मोदते” इति च एतदेव वेदव्यासमहर्षिणोक्तं ब्रह्मसूत्रेषु । ६-५ से ७,१० से १३ शंकरभगवत्पादभाष्ये उच्यते “यदा सशरीरतां संकल्पयति तदा सशरीरो भवति, यदा त्वशरीरतां [संकल्पयति] तदाऽशरीरः, सत्यसंकल्पत्वात् संकल्पवैचित्र्याच्च ।। यथा ऋतुरस्मिंल्लोके पुरुषो भवति तथा प्रेत्य भवति ॥

[छान्दोग्योपनिषत्]

एवमेव मुक्तिः सदेहा विदेहा वा जीवन्मुक्तिविदेहमुक्तिर्वा भवेत् । इच्छाधीना साधनाधीना सिद्धिर्भवति । गीतासु द्वादशाध्याये एतत्तत्त्वमुर्पादष्टं भगवत्ता ।।

"ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।। (१२,४)

मोक्षानुभवे आनन्दतारतम्यं नास्ति । मुक्तिः जीवन्मुक्तिर्वा विदेहमुक्तिर्वा गीतासु उक्तं । "अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ।। (५,२६)

"अत्र ब्रह्मस्वमश्नुते" इति श्रुतिः जीवन्मुक्ति विशदीकरोति । 'न तस्य ग्राणा उत्क्रामन्ति' इत्युपदिशति च । तत्त्वमसि, अयमात्मा ब्रह्म' अहं ब्रह्मास्मि, प्रज्ञानं ब्रह्मति महावाक्यानि निराकार ब्रह्मसायुष्यं निर्विकल्पसमाधि रपष्टमुपदिशन्ति ।।

२५. सर्वेऽपि मुक्तियोग्याः सर्वेऽपि मुक्तियोग्याः ॥ सर्वेऽपि मुक्तियोग्याः न कोऽपि नित्यसंसारी नित्यनरकी

च । मोक्षः केवलदुःखनिवृत्तिर्न, परमानन्दरूपः ॥ नाथमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रु तेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनू स्वां। (कठोपनिषत्)

त्वं हि नः पिता योऽस्माकं अविद्यायाः परं पारं तारयत्ति ॥ (प्रश्नोपनिषत्)

सूत्राभ्यासः शास्त्रपरिसमाप्तिं द्योतयति ।।

द्वितीयो भागः दिव्यजीवनप्रमाणवाक्यानि ॥

प्रस्थानत्रयवाक्यानि ॥ (एतेषामर्थः गुरुदेवशिवानन्दकृतप्रस्थानत्रयभाध्येषुप्तम्यक् निरूपितः)

उपनिषद्वाक्यानि ॥

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।।१।। (ईशावास्योपनिषत्)

तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद्यत्क्षमिति । सा ब्रह्मेति होवाच ॥२।। सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥३

(केनोपनिषत्)

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४ (कठोपनिषत्)

तमेब भान्तमनुभाति सर्व तस्य भासा सर्वमिदं विभाति ।।५ (कठोपनिषत्)

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ॥६ (मुण्डकोपनिषत्)

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुद्दायां ।।७ (तैत्तिरीयोपनिषत्)

रसो वै सः रसं ह्यवायं लब्ध्वाऽऽनन्दी भवती ॥८ (तैत्तिरीयोपनिषत्)

कं ब्रह्म खं ब्रह्म ॥६

(छान्दोग्योपनिषत्)

सदेव सौम्य इदमग्र आसीत् एकमेवाद्वितीयं तदैक्षत बहु स्यां प्रजायेति ।।१० (छान्दोग्योपनिषत्)

य आत्माऽपहृतपाप्मा विजरो विमृत्यु विंशोकोऽविजिधित्सोऽ– पिवा स सत्यकामः सत्यसंकल्पः ॥११ (छान्दोग्योपनिषत्)

एकाकी न रमते । आराममस्य पश्यन्ति न ते पश्यति कश्चन (बृहदारण्यकोपनिषत्)

आराग्रशतभागस्य शतधा कल्पितस्य च भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते । १३ (श्वेताश्वतरोपनिषत्)

स्वभावमेकं कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः दैवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ।१४ (श्वेताश्वतरोपनिषत्)

मन एव मनुष्याणां कारणं बन्धमोक्षयोः बद्ध' तु विषयामुक्तं निर्विषयं स्मृतम् । १५ (ब्रह्मबिन्दुपनिषत्)

उमासहायं परमेश्वरं प्रभु'त्रिलोचनं नीलकण्ठं प्रशान्तं ।१६ (कैवल्योपनिषत्)

ओंकाररथमारुह्य विष्णु' कृत्वा तु सारथिं महालोकपदान्वेषी रुद्राराधनतत्परः ।१७ (अमृतबिन्दूपनिषत्)

हृत्पुण्डरीकमध्ये तु भावयेत्परमेश्वरम् साक्षिणं बुद्धिनृत्तस्य परमप्रेमगोचरम् । १८ (मैत्रेय्युपनिषत्)

दृष्टि ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् (मैत्रेय्युपनिषत्)

भक्त्या विना ब्रह्मज्ञानं कदापि न जायते । २० (त्रिपाद्विभूति महानारायणोपनिषत्)

द्वे पदे बन्धमोक्षाय निर्ममेति ममेति च ममेति बध्यते (वराहोपनिषत्) जन्तुर्निममेति विमुच्यते । २१

पु'खानुपु खविषयेक्षणतत्परोऽपि

ब्रह्मावलोकनधियं न जहाति योगी (वराहोपनिषत्) संगीततालयवाद्यवशंगताऽपि मौलिस्थकुम्भर्पाररक्षणधीर्नटीव ॥२२ हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।। २३ (कलिसन्तरणोपनिषत्)

निष्कामानामेव श्रीविद्यासिद्धिः । २५ (सौभाग्यलक्ष्म्युपनिषत्) महाबाक्यानि -तत्त्वमसि, अयमात्मा ब्रह्म, अहं ब्रह्मास्मि, प्रज्ञानं ब्रह्म ॥२५॥

(२) ब्रह्मसूत्राणि

प्रथमः समन्वयाध्यायः ।।

१. अथातो ब्रह्मजिज्ञासा । (I, 1, 1)
२. जन्माद्यस्य यतः । (1,1,2)
३. शास्त्रयोनित्वात् । (I, 1, 3)
४. तप्त समन्वयात् । (I, 1, 4)
५. आनन्दमयोऽभ्यासात् । (I, 1, 12)
६. अदृश्यत्वादिगुणको धर्मोक्तेः । (I, 2, 21)
७. द्यभ्वाद्यायतनं स्वशब्दात् । (I, 3, 1)
८. अक्षरमम्बरान्तरधृतेः । (I. 3, 10)
९. तदुपर्यपि बादरायणः संभवात् । (1, 3, 26)
१०. प्रकृतिश्च प्रतिज्ञादृष्टान्तानुरोधात् । (I, 4. 23)

द्वितीयः अविरोधाध्यायः ।।

११. तदन्यत्वमारम्भणादिशब्दादिभ्यः । (II, 1, 14)
१२. सर्वोपेता च तद्दर्शनात् । (II, 1, 30)
१३. लोकवत्त लीलाकैवल्यं । (II, 1, 33)
१४. वैषम्यनैघृण्ये न सापेक्षत्वात् तथा हि दर्शयति । (II,1, 34)
१५. सर्वधर्मोपपत्तेश्च । (11, 1, 37)

तृतीयः साधनाध्यायः ॥

१६. तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्यां (III, 1, 1)
१७. विद्याकमणोरिति तु प्रकृतत्वात् । (III, 1, 17)
१८. फलमत उपपत्तेः । (111, 2, 38)
१९. सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् । (III, 3, 1)
२०. सर्वभेदादन्यत्रेमे । (III, 3, 10)

चतुर्थः फलाध्यायः ।।

२१. ब्रह्मदृष्टिरुत्कर्षात् । (IV, 1, 5)
२२. एवमप्युपन्यासात् पूर्वभावादविरोध' बादरायणः । (IV, 4, 7)
२३. द्वादशाइवदुभर्यावधं बादारायणोऽतः । (IV. 4, 12)
२४. भोगमात्रसाम्यलिंगाच्च । (IV, 4, 21)
२५. अनावृत्तिः शब्दादनावृत्तिः शब्दात् । (IV, 4, 22)

[३] भगवद्गीताश्लोकानि

१. अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । (11, 25)

२. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन मा कर्मफल हेतुभूः मा ते संगोऽस्त्वकर्मणि । (II, 47)

३. रागद्वषवियुक्तैम्तु विषयानिन्द्रियैश्चरन् आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति । (II, 64)

४. एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति । 11, 72)

५. देवान् भावयतानेन ते देवा भावयन्तु वः परस्परं भावयन्तः श्रयः परमवाप्स्यथ । (III, 2)

६. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ।

७. परित्राणाय साधूनां विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय संभवामि युगे युगे । (IV, 7, 8)

८. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् मम वर्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः । (IV, 11)

९. . ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः तेषामादित्यवज्ज्ञानं प्रकाशर्यात तत्परम् । (IV, 16)

१०. उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः । (VI, 5)

११. आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन सुखं वा यदि वा दुःखं स योगी परमो मतः । (VI, 32)

१२. अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा र्माय सर्वमिदं प्रोतं सूत्रे मणिगणा इव । (VII, 7)

१३. अन्तकाले च मामेव स्मरन् मुक्त्वा कलेबरम् यः प्नयाति स मद्भावं याति नास्त्यत्र संशयः । (VIII, 5)

१४. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् । (IX, 15)

१५. परं ब्रह्म परं धाम पवित्रं परमं भवान् पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् । (X, 12)

१६. भक्त्या त्वनन्यया लभ्य अहमेवंविधोऽर्जुन ज्ञातु ं द्रष्टु ं च तत्त्वेन प्रवेष्टुं च परन्तप । (X1,54)

१७. तेषामहं समुद्धर्ता मृत्युसंसारसागरात् भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् । (XII, 7)

१८. ज्योतिषामपि तज्ज्योति स्तमसः परमुच्यते ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् । (XIII, 47)

१९. ब्रह्मणो हि प्रतिष्ठाइममृतस्याव्ययस्य च शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च

२०. यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः । (XV,27)

२१. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् । (XVI, 21)

२२. ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः (XVII, 23)

२३. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे

२४. सवेधर्मान् परित्यज्य मामेकं शरणं ब्रज   अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः । (XVII, 65, 66)

२५. यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः तत्र श्रीर्विज्रयो भूतिध्रु वा नीतिर्मतिर्मम । (XVIII, 78)

अन्यप्रमाणवाक्यानि

1. मनुधर्मशास्त्रम् ।।

१. धर्ममूलं स्मृतिशीले वेदोऽखिलो च तद्विदाम् आचारश्चैव साधूनामात्मनस्तुष्टिरेव च । (II, 6)

२. श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः इद्द कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् । (II, 9)
३. एकाक्षरं परं ब्रह्म प्राणायामः परं तपः सावित्र्यास्तु परं नास्ति मौनात् सत्यं विशिष्यते । (11,83)
४. जप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते । (II, 87)
५. सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः नायन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी । (II, 118)
६. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः । (III, 56)
७. नात्मानमवमन्येत पूर्वाभिर समृद्धिभिः आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ।(IV, 137)
८. मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् जपतां जुद्धतां चैव विनिपातो न विद्यते । (IV, 146)
९. एकः प्रजायते जन्तुरेक एव प्रलीयते एकस्तु भु'कै सुकृतमेक एत्र च दुञ्झतम् । (IV, 240)
१०. अनभ्यासेन वेदानामाचारस्य च वर्जनात् आलस्यादन्नदोपाच्च मृत्युर्विप्रान् जिघांसति । (V, 4)
११. मांसभक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् एत्तन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः । (V, 55)
१२. सर्वेषामपि शौचानामर्थशौचं परं स्मृतम् योऽर्थे शुचिहि स शुचिर्न मृद्वारिशुचिः शुचिः । (V.106)
१३. नाभिनन्देत मरणं नाभिनन्देत जीवितम् कालमेव प्रतीक्षेत निर्देशं भृतको यथा । (VI, 45)
१४. धृतिः क्षमादमोऽस्तेयं शौचमिन्द्रियनिग्रहः धीविद्यासत्यमक्रोधो दशकं धर्मलक्षणम । (VII. 92)
१५. राज्ञो हि रक्षाधिकृताः परश्वादायिनः शठाः भृत्या भवन्ति प्रायेण तेभ्यो रक्षदिमाः प्रजा । (VII, 123)
१६. द्यौर्भूमिरापो हृदयं चन्द्रार्काग्नियमानिलाः रात्रिः सन्ध्ये च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम् (VIII, 86)
१७. एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः । (VIII, 91)

१८. पिताऽऽचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः नादण्ड्यो नाम राज्ञोऽस्ति यः ग्वधर्मे न तिष्वति । (VIII, 335)
१९. अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य वेक्षणे । (IX, 11)
२०. प्रजनार्थ महाभागाः पूजार्हा गृहदीप्तयः स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन । IX, 20)
२१. एत्तावानेष पुरुषो यज्जायात्मा प्रजेति ह विप्राः प्राहुस्तथा चैतद्यो भर्ता सा स्मृताङ्गना । (IX, 45)
२२. देवदत्तां पतिं भार्या विन्दते नेच्छयात्मनः तां साध्वीं बिभृयान्नित्यं देवानां प्रियमाचरन् । IX, 95
२३. स्वाम्यमात्यौ पुरं राष्ट्र कोशदण्डौ सुहृत्तथा.. सप्त प्रकृतयो ह्यताः सप्ताङ्ग राज्यमुच्यते । (IX, 294)
२४. मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् वाचा वाचा कृतं कर्म कायेनैव च कायिकम् । (XII,8)
२६. सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् तद्व्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः । (XII, 85)

श्रीमद्रामायणम्

१. कोन्वस्मिन्साम्प्रतं लोके गुणवान् कश्च वीर्यवान् धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ।
२. चारित्रेण च को युक्तः सर्वभूतेषु को हितः विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ।

३. आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे । (124)

४. अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ अहं वेद्मि मद्दात्मानं रामं सत्यपराक्रमम् । 1 19, 14

५. वसिष्ठोऽपि महातेजा। ये चान्ये तपसि स्थित्ताः । 11 9,14 यदि ते धर्मलाभं व यशश्च परमं भुवि (1119,15)

६. तपोमयं तपोराशि तपोमूर्ति तपात्मकम् तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम्

७. शरीरे तव पश्यामि जगत्सर्वमिदं प्रभो त्वमनादिनिद्द श्यस्त्वामहं शरणं गतः । 1, 29, & 12

८,१६. नात्मनः कामकारोहि पुरुषोऽयमनीश्वरः

इतश्चेतरतश्चैमं कृतान्तः परिकर्षति सर्वे क्षयान्ता निचया पतनान्तास्समुच्छ्रयाः संयोगा विप्रयोगान्ताः मरणान्तं च जीवितम् यथा फलानां पक्वानां नान्यत्र पतनाद्भयम् एवं नरस्य जातस्य नान्यत्र मरणाद्भयम् यथागारं दृढस्थूणं जीर्ण भूत्वाऽवसीदति तथाऽवसीदन्ति नरा जरामृत्युवशंगताः अत्त्येति रजनी या तु सा न प्रतिनिवर्तते यात्येव यमुना पूर्णा समुद्र' लवणार्णवम् अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः आत्मानमनुशोच त्वं किमन्यमनुशोचसि आयुस्ते हीयते यस्य स्थितस्य च गतस्य च यथा काष्ठं च काष्ठ च समेयातां महोदधौ समेत्य च व्यपेयातां तद्वद्भूत समागमः वयसः पत्तमानस्य स्रोतसो वानिवर्तिनः आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः

II, 105, 15 to 23

१७. अधिरोद्दाऽर्य पादाभ्यां पातुके द्देमभषिते

ते दिसलोबश्य योगक्षेमं विधारयतः । (11,112, 21)

18. रूपसंहननं लक्ष्मीं सौकुमार्ये सुवेषताम् ददृशुविस्मिताकाराः रामस्य वनवासिनः । (III,1,13)

19.. न्यस्तदण्डा वयं राजन् जितक्रोधा जितेन्द्रियाः रक्षितड्या स्वया शश्वद् गर्भभूतास्तपोधनाः । III, 1,21

20. अय मे सफलं जन्म स्वर्गश्चैव भविष्यति त्वयि देववरे राम पूजिते पुरुषर्षभ । (III, 74, 12)

21. निवासवृक्षः साधूनामापन्नानां परा गतिः आर्तानां संश्रयश्चव यशसश्चैकभाजनम् । (IV,15,19)

22.0रक्षिता स्वस्थ वृत्तस्य स्वजनस्य च रक्षिता रक्षिता जीवलोकस्य धर्मस्य च परन्तपः

23. सर्वलोकशरण्याय राघवाय महात्मने निवेद्यत मां क्षिप्रं विभीषणमुपस्थितम्

24. सकृदेव प्रपन्नाय तवास्मीति च याचते अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम

25. मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर तावद्रमस्व सुभीतो मद्वाक्यमनुपलायन् । (VI, 108, 36)

(३) महाभारतं

पाराशर्यवचस्सरोज ममलं गीतार्थगन्धोत्कर्टं नानाख्यानककेसर हरिकथासद्भानुना बोधितम् ।

लोके सज्जनपट्पदैरहरहः पेपीयमानं मुदा भूयाद्भारतपङ्कजं कलिमलप्रध्वंस नः श्रयसे ॥१

नमो धर्माय महते नमः कृष्णाय वेधसे ब्राह्मणेभ्यो नमम्कृत्य धर्मान् वक्ष्यामि शाश्वतान् ।२

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् देवीं सरस्वतीं व्यासं वतो जयमुदीरयेत् । ३

यत. कृष्णस्ततो धर्मः यतो धर्मस्ततो जयः ।४

युधिष्ठिरो धर्ममयो महाद्रु सः स्कन्धोऽजुना भीमसेनोऽस शाखा

माद्रीसुतौ पुष्पफले समृद्ध मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च । ५

यथा समुद्रोऽतिमहान् यथा च हिमवान् शिरः

ख्यातौ रत्नाकरं तद्वन्महाभारतमुच्यते । ६

य इहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् । ७

भरतान् भारती कीर्ति र्येनेदं भारतं कुलम् अपरे ये च पूर्वे च भारता इति तेऽभवन् ८

योऽभ्यस्यवेदांश्चतुरस्तपसा भगवानृषिः लोके व्यासत्वमापेदे काष्णर्यात्कृष्णत्वमागतः ॥६

अतिक्रान्तसुखाः कालाः प्रत्युपस्थितदारुणाः शश्वत्पापीयदिवसाः पृथिवी गतयौबना ।१०

शंखचक्रगदापाणे द्वारकानिलयाच्युत गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ।११

हा कृष्ण द्वारकावासिन् क्वासि यादवनन्दन इमामबस्थां संप्रानामनयां त्रातुमर्हसि ।१२

मोहजालस्य योनिर्हि मूडैरेव समागमः अहन्यहनि धर्मस्य योनिस्साधुममागमः ।१३

अमतां दर्शनात् स्पर्शात् संभाषणसहासनात् धर्माचाराः प्रहीयन्ते न च सिद्धयन्ति मानवाः । १४

न जातु कामः कामानामुपभोगेन शाम्यति हविपा कृष्णवर्त्मेव भूय एवाभिवर्धते । १५

यत्पृथिव्यां ब्रीहियचं हिरण्यं पशवः स्त्रियः एकस्यापि न पर्याप्तं तस्मात्त ष्णां परित्यजेत् ।१६

आत्मनः प्रतिकूलानि परेषां न समाचरेत् *न तत् परस्य कुर्वीत यद्यदात्मनि नेष्यते । १७

अहन्यहनि भूतानि प्रविशन्ति यमालयम् शेषाः स्वावरमिच्छन्ति किमाश्चर्यमितः परम् ।१८

एष मे सर्वधर्माणां धर्मोधिकतमो मतः यद्भक्त्य पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा । १६

श्रीराम राम रामेत्ति रमे रामे मनोरमे सहस्रनामतत्तुल्यं रामनामवरानने । २०

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ।२१

पूर्वे वयसि तत्कुर्याद्यन वृद्धस्सुखं ब्रजेन् यावज्जीवं तु तत्कुर्याद्यन प्रेत्य सुखं व्रजेत् । २२

हर्षस्थानसहस्राणि भयस्थानशतानि च दिवसे दिवसे मूढमाधिशन्ति न पण्डितम् ।२३

ऊर्ध्वबाहुर्विरौम्येतन्न च कश्चिच्छृणोति माम् धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते । २४

न जातु कामान्नभयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतों. धर्मो नित्य स्सुखदुःखेत्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ।२५।

(भारत्तसावित्री)

[४] श्रीमद्भागवतम्

जन्माद्यम्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् तेने ब्रह्म हृदा य अदिकवये मुह्यन्ति यत्सूरयः तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा धाम्ना स्वेन निरस्तसर्वकुहकं सत्यं परं धीमहि ।१

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सत्तां

बेद्य’ बास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरो सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात ॥२

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुत्तम् पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः । ३ (I, 1 to 3)

वासुदेवे भगवति भक्तियोगः प्रयोजितः जनयत्याशु वैराग्यं ज्ञानं यत्तद्द्वैतुकम् ।४

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् । ५

आत्मारामाश्च मुनयो निर्मन्था अप्युरुक्रमे कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो इरिः । ६

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसंगश्च तदाश्रयेषु महत्सु यां यामुपयामि सृष्टि मैत्र्यस्तु सर्वोऽत्र नमो द्विजेभ्यः । ७

तदश्मसारं हृदयं बतेदं यद्गृह्यमाणै र्हरिनामधेयैः

न विक्रियेताथमुखे विकारो नेत्रे जलं गात्ररुद्देषु हर्षः । ८ II,3,25

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः

योऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ।६

(III, 25, 34)

सालोक्यसाष्टिसामीप्यसारूप्यकत्वमप्युत्त दीयमानं न गृहणन्ति विना मत्सेवनं द्विजाः ।१० (III, 29, 13,

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् हित्वाचा भजते मौढ्याङ्गत्मन्येव जुहोति सः । ११

(III, 20, 22) अहं ब्रह्मा च शवंश्च जगतः कारणं परम् । १२

(IV 7,50) न नाकपृष्ठ' न च पारमेष्टयं न सार्वभौमं न रसाधिपत्यम्

न योगसीद्धीर पुनर्भवं वा समञ्जसा त्वा विरहस्य कान्ते ।१३ (VI, 11, 25)

तस्माद्गोविन्दमाहात्म्यमानन्दरससुन्दरम् शृणुयारकीर्तयेन्नित्यं स कृतार्थो न संशयः ।१४ (VII, 1, 2) श्रवणं कीतनं विष्णः स्मरणं पादसेवनम् अचेनं वन्दनं दास्यं सख्यमात्मनिवेदनम् । १५

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः परमाराचनं तद्धि पुरुषस्याविलात्मनः । १६ (VIII, 7, 44)

धर्माय यशमेऽर्थाय कामाय स्वजनाय च पञ्चधा विभजनन्वित्तमिहामुत्र च मोदते । १७

VIII, 1937) न कामयेऽहं गतिमीश्वरात्परामष्टर्धियुक्तामपुनर्भवं वा आर्ति प्रपद्ये ऽखिल देह भाजामन्तःस्थितो येन भवन्त्यदुःखाः ।१८ (1X 21, 12)

अहो भाग्यमहो भाग्यं नन्दगोपत्र जौकसाम् यन्मित्रं परमानन्दं पूर्ण ब्रह्म सनातनम् । १६ (X, 14 32)

एतावजन्मसाफल्यं देहिनामिह देहिषु प्राणैरथैर्निया वाचा श्रेय एवाचरेत्सदा । २० (X, 22, 35)

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः तद्गुणानेव गायन्त्यो नाध्मागाराणि सस्मरुः । २१ (X, 30, 43)

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैवत्रिक एकपालः प्रवद्यमानस्य यथाश्नत स्युम्तुष्टिः पुष्टिःक्षुदपायोनघासम् ।२२ (XI, 12, 42)

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु तेष्वनिर्विण्णश्चित्तानां कर्मयोगम्तु कामिनाम । यद्दच्छया मत्कथाद। जातश्रद्धस्तु यः पुमान्

[11:40 pm, 02/05/2024] Gargi Shirgaonkar: निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ।२३, २४ (XI, 20, L, 8)

न ते मय्यच्युतेऽजे वा भिदामण्वपि चक्षते । २५ XII, 10, 22)

9911

(५) सर्वगीतासारः

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ।१ (गुरुगीता)

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते । २ (अष्टावक्रगीता)

ईश्वरानुग्रहादेव पुंसामद्वं तवासना महद्भयपरित्राणाद्विप्राणामुपजायते ॥३ (अवधूतगीता)

इन्द्रियाणि तु संहृत्य मन आत्मनि धारयेत् तीव्र तप्त्वा तपः पूर्व मोक्षयोगं समाचरेत् ॥४ (अनुगीता)

नाहं तरंगः सलिलमहमित्येव युक्तितः बुद्ध येन तरंगेन कुतस्तस्य तरङ्गता ।।५

(ब्रह्मगीता)

ब्रह्मणां कोट्यो याताः गताः सर्गपरम्पराः प्रयाताः पांसुवद्भूपाः का धृत्तिर्मम जीविते ॥६ (जनकगीता)

विश्वं यदेतत्परमात्मदर्शनं विलापयेदात्मनि सर्वकारणे पूर्णश्चिदानन्दमयोऽवतिष्ठते न वेद बाह्य' न हि किंचिदान्तरम् ॥७ (रामयीता)

यस्मिन् सर्व यस्य सर्व यतः सर्व यस्मै त्विदम् येन सर्वं यद्धि सर्व तत्सत्यं समुपास्महे ॥८ (सिद्धगीता)

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः

(पलालमिव धान्यार्थी त्यजेद्‍ ग्रन्थानशेपतः ॥६ (उत्तरगीता)

अलमन्यैः परिज्ञानैर्वाच्यवाचकविभ्रमैः अनहं वेदनामात्रं निर्वाणं तद्‌विभाव्यताम् ॥१० (वसिष्ठगीता)

अकुलानां कुले भावं कुलीनानां कुलच्क्षयम् संयोगं विप्रयोग च पश्यन्ति चिरजीविनः ॥११ (बकगीता)

दानं स्वधर्मो नियमो यमश्च श्रतं च कर्माणि च सद्‌मतानि सर्वे मनोनिग्रहलक्षणान्वाः परो हि योगो मनसः समाधिः ॥१२ (भिक्षुगीता)

न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक् विखनसार्थितो विश्वगुप्तये सख उद्‌देयिवान् सात्वतां कुले ।।१३ (गोपिकागीतं)

देहं च नश्वरमवस्थितमुत्थितं वा सिद्‌धो न पश्यति यतोऽध्यगमत्स्वरूपम् दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥१४॥ (हंसगीता)

एकाकी रमते नित्यं स्वभावगुणर्विजतः ब्रह्मज्ञानरसास्वादी जीवन्मुक्तः स उच्यते ।।१५ (जीवन्मुक्तगीता)

एतद्‌वै श्रद्‌धया भक्त्या योगाभ्यासेन नित्यशः समाहितात्मा निस्संगो विरक्त्या परिपश्यति ॥१६ (कपिलगीता)

चन्द्रहीना यथा रात्री रविहीनं यथा दिवम् नृपहीनं यथा सैन्यं गुरुद्‌दीनस्तथा नरः ॥१७ (नारदगीता)

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव । त्वमेव विद्‌या द्रविणं त्वमेव त्वमेव सर्व मम देवदेव ॥१८ (पाण्डवगीता)

हरिहरति पापानि दुष्टश्चित्तैरपि स्मृतः अनिच्छन्नपि संस्पृष्टे दद्‌दत्येव हि पावकः ॥१६ महत्सेवां द्‌वारमाहुर्विमुक्तेः तमोद्‌वारं योषितां संगिसंगम् महान्तस्ते समचित्ताः प्रशान्ताः विमन्यवः सुहृदः साधवो ये ॥२० (ऋपभगीता)

न हि ज्ञानविरुद्‌ध षु बहुदोषेषु कर्मसु श्रेयाघातिषु सज्जन्ते बुद्‌धिमन्तो भवद्‌विधाः ॥२१ (शौनकगीता)

त्वमकरणः स्वराडखिलकारकशक्तिधरः तव वलिमुद्‌धहन्ति समदन्त्यजयाऽनिमिषाः वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो विद्‌याति यत्र ये त्वधिकृता भवतश्चकिताः ॥२२ (श्रुतिगीता)

दर्शनीयतिलको वनमालादिव्यगन्धतुलसीमधुमत्तैः

अलिकुलैरलघुगीतमभीष्टमाद्रियन् हि संन्धितवेणुः । २३

वेणुगीता कुशलः सुखदुःखेषु साधू श्चाप्युपसेवते तस्य साधुसमारंभाद्‌ बुद्‌धिधर्मेषु जायते ॥२४

(व्याधगीता) धन्यानामुत्तमं दादयं धनानामुत्तमं श्रुतम् लाभानां श्रय आरोग्यं सुखानां तुष्टिरुत्तमा ॥२५ (mयुधिष्ठिरगोता)

गुरुदेव शिवानन्दप्रमाणवाक्यानि

(दशोपनिषत्)

(१) योगसारोपनिषत्

तलधारावदनुसंधाननैरन्तर्य ध्यानम् ।।१ समाधिद्विविधः, संप्रज्ञातोऽसंप्रज्ञातश्चेत्ति ॥२

(२) वेदान्तसारोपनिषत्

नायमात्मा विवादेन लभ्यः न वैदुष्येण न बुद्धचा न बहुश्रुतेन । स एवैनं लभते यस्य प्रसन्नं मनः, येन निगृहीतानीन्द्रियाणि, यश्च नित्यं प्रणिधानयुक्तः ॥३ यस्तु मुमुक्षुः सन्नुच्चैर्यव्र्व्यवसितेन मनसा सत्संकल्पः सदाचारो विशुद्धशीलः संयतेन्द्रियः शान्तो दान्तः स दीर्येणाविच्छिन्नेन प्रणिधानेन ब्रह्म समश्नुते ।।४

(३) शिवज्ञानामृतोपनिषत्

तद्ब्रह्म स सच्चिदानन्दस्वरूपं स्वयंज्योतिर्नित्यं अनाद्यन्तं निर्विकारं अमृतं अभयं निरञ्जनम् ॥५

ओमित्यष्टप्रणवा ब्रह्मणः प्रतीकः, वीर्यवच्चैतस्योच्चारणं औंकारादेव प्रपञ्चः संवृत्तः । औंकारे प्रतितिष्ठति । औंकारे च लीयते महाप्रलये । औंकारश्चतुर्णा वेदानां सारभूतः ॥६

(४) अद्वैतामृतोपनिषत्

एकमेवाद्वितीयं ब्रह्मामृतमखण्डचिदानन्दाकारं निरपेक्षं परिपूर्णम् ॥७

सच्चिदानन्दनित्य परिपूर्णोपाख्यं पञ्चलक्षणं ब्रह्म विद्यात् । ध्यायन्निमानि विशेषणानि ।।८

(५) स्वरूपबोधोपनिषत्

निजरूपेऽवस्थितो महात्मा निरन्तरमात्मनि रममाणः आत्मानन्ददभरितः सवत्र समदृष्टिरभकवत्क्रीडन् जातरूपः परिभ्रमत्ति ॥६

निरन्तरेण ध्यानेन विशोधिते मनसि ब्रह्मणि विलीने निर्विकल्पसमाधिना ब्रह्मणस्तत्त्वं स्पष्टतया निःसंशयं चानुभूयते । तम्माद्धा परमाद्वैत ब्रह्मज्ञानानन्दानुभवः ॥१०

(६) ब्रह्मरहस्योपनिषत्

सर्वदुःखात्यन्तनिवृत्तिर्मोक्षः परानन्दप्राप्तिश्च । मुक्तिरात्मबोधात् परिणमत्ति ॥ ॥११ स एव ब्रह्माभ्यासः तदेव यदभीक्ष्णं चिन्तयति, तदनुध्यार्यात, तत्कथयति. तद्विवृणोति तस्मिन् निमग्नो भवति ॥१२

(७) ब्रह्मानुभवोपनिषत्

सच्चिदानन्दस्वरूपोऽहं भूमानन्दस्वरूपोऽहम् । ज्योतिःस्वरूपोऽहं शान्तिस्वरूपोऽहं ॥१३ नित्यशुद्धस्वरूपोऽहं । नित्यबोधस्वरूपोहम् नित्यमुक्तस्वरूपोऽहं । नित्यतृप्तिस्वरूपोऽहं नित्यविज्ञानस्वरूपोऽहं । नित्यचैतन्यस्वरूपोऽहं ।।१४

(८) विचारबिन्दूपनिषत्

धर्माधर्मौ, सुखदुःखे च सौम्य मनसः संभवतः । न त्वदीये । त्वंचन कर्ता न भोक्ता । त्वमसि तत्त्वतः स्वतन्त्रः । अहं कर्ता अहं भोक्ता इति भावं त्यक्त्वा सुखी भव ।।१५ आत्मविद्यो जीबन्मुक्तः स सर्वास्ववस्थासु शान्तः स सर्वथा निःस्पृहः ।

सर्वत्रानासक्तः स शिशुरिव सञ्चरति । देहे निधू ताहंभावस्य तादृशस्य कुतः आसक्तिरनासक्तिर्वा ।।१६

(६) ज्योतिर्विन्दूपनिषत् सप्तकोटिमन्त्राणां मध्ये अहं ब्रह्मास्मीत्ययं मन्त्रः श्रेष्ठः । मन्त्रमेनमावर्तयन् सद्यो मोक्षमाप्नोति । नात्र स्वल्पोऽपि संशयः ।।१७ मन एव मनुष्याणां बन्धमोक्षयोः हेतुः रजस्तमोभ्यामभि- भूतं मनः वन्धाय कल्पते । सत्त्वसमृद्ध मनः मोक्षाय कल्पते ।।१८

(१०) आनन्दबिन्दूपनिषत् आनन्दस्वरूपं ब्रह्म । आनन्दमयं आनन्दद्धनं । आनन्दमूति । आनविग्रहं आनन्दसागरं । निरतिशयानन्दं परमानन्दं । अनन्तसुखं । नित्यसुखं अखण्डसुखम् ।।१६ अहंभावाभावे मोक्षः । अहंभावसत्त्वे बन्धः । ममकारेण मनुष्यो बध्यते । त्यक्तममकारो मुच्यते ॥२०

मोक्षगीता मा भैषीर्वत्स ते नास्ति तत्त्वतो मरणं ध्रुवं । उपायश्चास्ति संसारोत्तरणे तरणिर्यथा ॥२१ यथात्मनः कृमिः कोशे बध्यतेऽन्तस्तथा नरः संसाराख्यमहाजाले संकल्पैर्वासनागणैः ।।२२ विशोध्यते यथा हेम पावकेन तथा मनः ध्यानाग्निना हि निर्दग्धं निर्मलं तात जायते ॥२३ समदृष्टया विवेकेन सत्संगेन स्थिरेण च चित्तेन तद्विचारेण सुलभं परमं पदम् ॥२४ त्वमानन्दमयः साक्षात् पुरुषो ब्रह्मचिन्मयं ज्योतिर्मयस्त्वमात्मा च बुध्वेदं भवमुक्तिभाक् ॥२५॥

अमृतहृद इव अवगाढोऽस्मि

भारत-वर्षस्य. सनातनवैदिकसंस्कृतेश्च शीर्षस्थानेऽवस्थितः तत्रभवतो भगवतः शिवानन्दस्य आश्रमः ध्रुवं शिवस्यैव आनन्दस्यापि आश्रम एवेत्यत्र न संशयः । न केवलं नाम्ना, अपितु मनोहरनिसर्गबिनततपस्विजनसहकृतपरिसरपरिस्थित्या, लीलया च सर्वमिदं पुण्यस्थानं आनन्दमयं च विभाति । सर्वोऽप्यानन्द एव । कश्चन आनन्दः शिवसहकृतः, अपरः शान्तसहकृतः, कश्चित् हृदयसहचरः अन्यः चिदनुसृतः । एवमेव सर्वोऽप्ययमाश्रमः सच्चिदानन्दस्वरूपतां अभिनेतुमिव यथार्थं प्रवृत्त इवाभाति । एतेषु यतिवरेषु एकतमः

ज्ञानानन्दः, विशेषतो ज्ञानी, गुरुभक्तः, गीर्वाणवाणीविलसत्प्रतिभः, सुललितकविः स्वज्ञानेन सर्वेषामानन्ददो बोभूयते।

उन्नतस्य तरोस्तलमाश्रित्य गुल्माः, तृणानि च यथा क्षीणतामेवोपसंपद्यन्ते, तथैव उन्नतं उच्चं च पुरुषमुपाश्रितः सामान्यो जनोऽपि क्षीयत एवेति लौकिकी गाथा प्रतिभाति। तथापि औन्नत्यं महत्वात् भिन्नं हि। यत्र औन्नत्यं कनीयसां धातकं इति प्रथितं तत्र अल्पमपि महान्तमापादयत् महत्वं औन्नत्यात् विशिष्यते। महान्तं पुरुषमाश्रित्य न कश्चित् अल्पतमोपि खिद्यते, प्रत्युत दिने-दिने उन्नतमेव पन्थानमारोहति एवं सति प्रतिभासम्पन्नानां प्रज्ञानां महनीयमेधसां किं वक्तव्यम्। ईंटश एव प्राज्ञः प्रतिभाभासितः महनीयः सरस्वतीत्युपाद्धः ज्ञानानन्द्राख्यो यतिवरः महान्तं प्रभु शिवानन्दमाश्रित्य दैवीं वाचमाराधयन् प्रत्यहं वर्धिष्णुः भ्राजिष्णुश्च विलसति।

अस्मिन् मद्दीयसि यत्तौ या प्रगाढा गुरुभक्तिः, पामरजनानुकम्पा च विद्यते, तस्या एव प्रतीकरूपात्मिका शियानन्द-

सुप्रभाताख्या काचित् कृतिः कवेः प्रतिभावैचित्र्यं विकिरन्ती ह्रदयाह्लादकारिणी प्रकाशते।

गुरुः शिवानन्दः। ज्ञानानन्दः गुरुह्रदयेन साकमेकात्मतामापन्नः, गुरोः ह्रदूङ्गतं सार-सर्वश्वमात्मसात्कुर्वाणः सहचरः अन्तेवासी। असौच अन्तेवासी तृप्रकामः महान्तं आनन्दमनुभवति। तस्य ह्रदयतलात् गुरुगुणगु फिता अबाधगतिका गीर्वाणगीतिकासरणिः निःसरति। अन्याद्दशः सः भावनावाणीसंयोगः। तत्रत्यं कवितामाधुर्य, भावसौष्ठवं. ज्ञानगांभीर्य समलंकृतशब्दस्वारस्यं च अनुभवैकवेद्यम्।

शिवानन्दप्रभोः गुणवर्णनेन सा कृतिरारभ्यते। गुरुस्तुति मारव्धुकामः कविः किचित् दिङ्यूढतामिव उपयाति। गुरुरलौकिकः पुरुषः। तदीया गुणा लौकिका अप्यलौकिकाः। मानुषी भाषा, मानुषी वाणी कथं वा तान् उपगातु समर्था स्यात्। तां गुणपरंपरां सुव्यक्तं अर्थभारमसहमानया वाचा वर्णयितु' असांप्रतमेव स्यात्। अतएव कविः स्तौति –

भवत्कीर्तिगानप्रवीणा विहंगाः स्तुवन्तो भवन्तं डयन्ते निशान्ते।' तथा ब्योमगंगेयं, ध्रुवं स्तौति वीचिप्रणादैः भवन्तम्॥'

वाचामगोचरं तं गुरुयशःस्तोमं विहंगमानां अव्यक्तमधुरनिनादैः कलकलतरंगाणां अनवरतमर्मरे सुगतिमाकलयन् कविः किंचिदाश्वस्तो भवति।

स्थाने खल्विदं विहंगम-वीचिप्रभृतीनां गानम्? यतो मानवः

यावत्पर्यन्तं जीवति तावत्पर्थन्तमेव मानवत्तापरिच्छिन्नः।

मानवतामुत्क्रांतः परब्रह्वासाम्यमापन्नः मानवः चर्मचक्षुष्मतां

ज्ञानवः सन्नपि वस्तुतः अमानव एव। किं बहुना स तु साक्षात् विभुतायुक्तः प्रभुरेव। तस्य विभोः यशोगाने न केवलं मानवाः किन्तु पशुपक्षिकीटपतंगादयः, बननदीगिरिवाय्वादयः सर्वेपि तुल्याधिकारसंपन्ना एव।

अत एबोत्प्रेक्षितं कविना-

भवन्तं मुद्दा सेवितु' शीतबातो नितान्तं मन्दं समायाति । भवन्तं मुदा द्रष्टुमौत्सुक्यवन्तः

स्तुवन्तीव कूजन्ति हृष्टाः शकुन्ताः ॥

दशमश्लोके तु प्राभातिकं नैसर्गिकं तारावैवण्य, अवश्यायपातं च तत्रभवतो भगवतः दर्शनालाभशोककारणजन्येन मुखवैवर्ण्यत्वेन, बाष्पमोचनत्वेन च उत्प्रेक्षमाणस्य कवेः अहो खलु किं कवित्वम् ।

इतरस्मिन् श्लोके अरुणोदयकालिकं अरुणिमानं विवस्वतः दिनश्रियाश्च उद्वाहकालिकवैश्वानरत्वेन उत्प्रेक्षमाणस्य कवेः उडुगणः पाण्डुतामापन्नः लाजहोमकालिकलाजालिरिव भाति इतीयं कल्पनाचातुरी सुतरां समीचीनैव ।

एकत्र या शोभा दिशान्तेषु निशारण्यदावाग्भितुल्या निकाममारक्ता भातिः सैव इतरत्र प्रभातार्कशोणांशुलिप्ताब्दजालवितानमिव विभाति ।

संसारे कुत्रचित् कश्चन भषभारर्चितातंतुसंतानसंदानितान्तःकरणः दैन्यभारजर्जरितसर्वागः सकलानुदीच्क्षते, तदैवान्यत्र कश्चन मुक्तातपत्रप्रचलमणिघणत्कारमौलिः दृप्यहन्तावल इव क्षोणिपालः कंचन न गणयति । इन्त, विधिधिलसितम् । एतामेव नियतिविडम्बनामाचिख्यासुरिव कविः

तारागणस्य शोकाकुलबाष्पमोचनसमये एव लाजहोमपूर्वक विवश्वद्दिनश्रीविवाई वर्णयन् संसारस्य असारतां ध्वनयति । भवक्लिष्टलोकान् अवतः प्रभोः शिवानन्दस्य सुप्रभातगानव्वौ अयं काव्यध्वनिः सुसंगत एवेति न पुनर्वक्तव्यम् ।

कविः सप्तमश्लोके गुरु अभीशुप्रदीप्तांगं तापापहारित्वेन स्तौति । विशालावबोधं प्राप्तत्य अयमेव खलु विशेषः यत् ताप-न पादनत्वे कारणीभूता प्रदीप्तता तापापहारमुपसंपादयति इति । प्राप्तापरोक्षानुभूतेः शिवानन्दगुरोः सारगर्भिता इयं श्लाघा करे ज्ञानगरिमाणमेव प्रकटयति ।

चत्वारिंशच्छलोकात्मिकायामस्यां लधीयस्यां अपि कृतौ अन्तेवासिप्रवरेण विरचितायां गुरोः एकोऽपि गुणः अवर्ण्यतां न लेभे । तस्य ज्ञानकर्मभक्तियोगयोगत्वं, विद्या, धन, ज्ञान, कृपादातृत्वं, भवातंकविच्छेदकारित्वं, तमःस्तोमकान्तारनिमूलकत्वं, पुराणेविहासज्ञत्वं, पुण्यापुण्यद्रष्टृत्वं, दिव्याकृतित्वं, अपेताशत्वं इत्यादि सर्वमेव वैशिष्ट्यजातं उपमाश्लेषोत्प्रेक्षालंकारभूयिष्ठया भाषया ललितपद्यविन्यासपूर्वकं उपवणितम् ।

यत्र तत्र शब्दालंकारेणापि समलंकृता कविताकामिनी, विशेषतः द्वितीयाक्षरप्रासेन नवीनेनाभूषणेन ध्याभषिता गीर्वाणवाणीकविता लोके नितरामेव शोभते ।

भगवतः शिवानन्दस्वामिनः व्यक्तितत्वं न केवलं तस्य ऐकत्स्यैव पुरुषस्य व्यक्तितत्वम् । अत्रत्यानां तपस्विनां यतीनों विविध कार्यत्रसक्तानां, अनासक्तानां अंतेवासिनां यत् संयुक्तं व्यक्त्विं तदेव स्वामिनः शिवानन्द्रस्य

व्यक्तित्वम् । अयं एतस्य आश्रमस्य विशेषः। यतः एक एवं शिवानन्दगुरुः महनीयेन स्वमद्दसा वैविध्यत्तामापनायां भाश्रमप्रवृत्तौ चकारते ।

इममेव विशेषं अभिविवक्षुणेव कविना अत्रत्यानां अनेकेषामन्तेवासिनां कृष्णानन्द, हृदयानन्दप्रभृतीनां अभिधानोल्लेखपूर्वकं, कर्मयाथातथ्यवर्णनपूर्वकं यत्सुप्रभातमाकांक्षितं तत् स्थाने एव ।

किं बहुना सविलासमाकलय्य नितरां हृष्यते नश्चेतः । कविरयं प्राज्ञः, ज्येष्टः श्रेष्ठश्च, अयं जनस्तु पामरः, अल्पः, लघीयान् । कथं वा धन्यवादानर्पवितुमहं समर्थः इदमेव केवलं विवचे, यत् गुणगण समवेतं, ज्ञानगुरुमपि नितरां विनतं सरश्वत्याराधकं कविं, तस्येमां अन्यादृशीं कृतिं च अवलोक्य अमृतहृद इव अवगाढोऽस्मि । ज्ञानानन्दसरस्वतीसरस-सरस्वतीविलासं

इति विनतः (ति० न० आत्रेय) काशी

F भवदीयं शिवानन्दसुप्रभातमवलोकितं । अतीव सुगर्भ पुष्टार्थकं गम्भीराशययुक्तं रस्यं च वर्तते । इति मदीयमाशय निर्व्याजं प्रकटयामि ॥१

किञ्च तोटकाचार्यमनुकृत्य रचिता शरणार्गातस्तुतिरतीव हृद्या ॥२

शिवानन्दमङ्गलं नसर्गिकद्वितीयाक्षरप्रासमण्डितं गुरुदेवगुणमहिसप्रकाशकं पठितृणां गुरुभक्तिस्फोरकं च वरीवर्ति । नितरां श्लाघामर्हति ।।३

पञ्चचामरपरिष्कृतं

- शार्दूलस्रग्धरादिप्रथितं शिवानन्द-

स्तोत्रं ।।४

शिवानन्दध्यानाष्टकं – मालिनी मल्लिकाकुसुम मञ्जरीपृथ्वी-

प्रभृतिभिर्विविध वृत्तै निर्वर्तितं भृशं हृदयङ्गमत्वं भजते ।।५ अन्तेऽपि सुप्रभातपर्यवसायित्वेन निबद्ध पद्यसप्तकमपि विद्वद्भिः प्रशस्यत्वं सन्दौंचियं चावगाइते ।।

गुरुमहाराजस्य पूर्णानुग्रहभाजनानि प्रशस्तशिष्यभक्ताश्चावश्यं सन्दर्भेऽस्मिन् सुप्रभाते स्मरणीयाः । अहो भवतां कवितीचित्यं । अवश्यवक्तव्यवचनचातुर्य च कथं वर्ण्यते ।।६

१. बुधवरपरिषद्व्योम्नि औंकारानन्दः
२. मुद्रणागारनाथः अमरानन्दः
३. प्रवचननिपुणः सर्वदा गुरुपादसेवी वेङ्कटेशानन्दः
४. मनोहारिगद्यप्रणेता पटुतरधिषणः श्रीशिवप्रेमानन्दः
५. शिष्यप्रकर परिवृढः सुविदितपरमानन्दनामा

६. नानालोकप्रहितलेख्यजालसंक्षेपकः शान्तगंभी रहृदयः मौनानन्दः

७. वेश्मनिर्माणदक्षः उदारशीलः माधवानन्दनामा इति एते त्वां द्रष्टुकामाः परिचलन्ति सद्गुरो शिवानन्द ते सुप्रभातं इति सप्तर्षीणामिव सप्तानां भक्तशिष्याणां मानसिकगुणतल्लजावेदनपूर्वकं तेषां प्रत्यूषे सद्गुरुपादाम्बुजसन्दर्शनौ सु क्येन तत्प्रतीक्षणव्यग्रतां प्रकटयता भवता साधु कृतं समर्थितं च । सर्वथा कृतार्थो भवान् ॥

ज्ञानभास्करः महोपाध्यायः एस् गोपालशास्त्री स्यानन्दूरपुरम्

VOICE OF THE DEVOTEES

For sometime I have been praying for guidance -that I would be shown the right way to worship God. Last week I was in a book store and picked up two books, one is by Pierce Gervis entitled: “Naked They Pray” and the other “Concentration and meditation” by Swami Sivananda. As I read “Naked They Pray”, I became very excited or I should say filled with a kind of joy. Reading about Swamiji, I just knew it must be about Swami Sivananda. The book did not mention the name. I feel that the way for me lies eventually at Rishikesh. Somehow I feel that I will find myself at Sivananda Ashram. I know it is difficult to say much in letters unless one knows the person. But I feel that this letter will help me keep my aim uutil at last I am able to come to you.

-Sri John Harrington McDonnell, Hammond, Indiana, USA.

It was a real joy to receive your letter, I feel that I have been led to you. Be my Guru, I will try to be a real disciple. Though the distance between us is great, perhaps a real connection can be established. I read your book: ‘Concentration and Meditation’ along with ‘Naked They Pray’ by Gervis, in which he wrote about you. Then I bought Complete Illustrated Book of Yoga by Swami Vishnudevananda. I discovered that you were his Guru. I feel this points me to you. You can help me. Some people seem to find their own way, but I think 1 must learn from one who knows the Truth.

-Sri John McDonnell, Hammond, Indiana, USA.

All your devoted admirers and loving disciples of Greenwood Park are striving to put into practice your divine teachings. Devotees who visited your Ashram write to me in very glowing terms the wonderful treatment meted to them at the Ashram. They are greatly impressed by the work done at the Ashram. After hearing these reports I sit and think of the time when the Lord will grant me an opportu. Nity of prostrating at Your Lotus Feet and obtaining Your Divine Darshan. Although we are parted by big stretches of land and water, Your Holiness is ever in my heart. I am determined more than ever to go out into the world in search of truth, which I shall ultimately find at Your Lotus Feet.

-Sri Dhasaratha, Durban, S.Africa.

During my stay in India I felt his good name pure and Sivananda is esteemed all over the world. I only want to assure the Swami that his students will always prove faith to him wherever his name is attached in publicity. He is an Apostle of truth and his is the Holy Mission on earth. Swami Sivananda is love and He is the living Truth. His whole life has been dedicated to dissemination of Truth.

Sri Swami Paramananda (Hertha), Berlin West, Germany.

The “Digest” comes out with Swamiji’s Message for Guru Purnima as the opening article in that issue. It has come out beautifully with a proper heading and note of introduction. I take this opportunity to offer my heart-felt thanks for the several books, the Holy Prasad and the Tulsi Mala. I have started Sadhana with this sacred Mala. Since reading your book: “Correspondence course in Yoga”, I am assiduously trying to purify my mind. As instructed by Thee in one of Thy letters, I am working without expecting reward and offering all my work as my Yajna to the Lord. Thanks to Thee, Gurudev, I am enjoying peace of mind. I shall keep Thee informed of my progress in the path which Thou hast shown me through your books and publications.

-Sri T.R.Vivekananda, Nugegoda, Ceylon.

With delight I am following your instructions. My mind is changing from depression to happiness. Trying my utmost to lead on the right track through your Grace. Thanks for your blessings and prayers. By your Grace I hope to achieve proper health and sound mind.

-Sri Lincoln D.Rajmoolie, Trinidad, B.W.I.

Gurudev, the dust of Thy Feet divine is in London now. I like to be able to continue my Sadhana in London to worship Thee and walk in Thy footsteps more than Maurtius. I have brought with me my Mala, Gita, Bible, Thy photo and thy books. I will

Consecrate a part of my house to be Thy shrine. Help to remain always a Brahmachari and later one day to your Sannyasi Disciple. Forget not, O Master I need your Grace. You have done wonderful things for me. The day before reading Marseill, O Lord, I prayed, Siva, grant me Thy Darshan. In my heart there was great yearning and faith. I slept in Thy arms. I had Satsang with an invisible and blissful VOICE. I heard something so beautiful and elevat. Ing. I can still remember some of the words of the VOICE: “The quiet soul likes peaceful surroundings. It finds its pleasure in the beauty of a clear sky. He (Sivananda) is Krishna.” I woke up. There was rain, darkness and thunder outside, but in my heart there was Sivananda, Light and Divinity.

-Sri Cyril D’Audine, London, England.

I am very anxious to get some of your teachings, whereby I may attain spiritual consciousness. I am ready for a spiritual Master, but I have not got any. If you can be the Captain, I have great hope that I shall reach the shore of success. With your grace I shall be able to get over all worldly ties and attain the

Truth. Accept me as your disciple.

-Sri Heeralall Sharma, Berbice, Br. Guiana.

Last month I had meditation and study in Winterthur, with Sri Hanna Herrmann (Swami Om karananda). Your book on Ten Upanishads is so very interesting. My Sadhana is regular. My thoughts are very often seeking the Divine Presence, and especially last night I was happy in my meditation, feeling that I had grasped a new truth. I will be able more and more to open myself for your spiritual help.

-Sri Ines Soring, Winterthuur, Switzerland.

After a long time of darkness in my soul, I had a real joy with your nice letter. It was difficult for me to believe that the Lord could bless me with such Divine Grace. I express you my gratitude for all and especially for your generous offer to help me in my spiritual path. I suffered deeply-I began to study your books: Science of Pranayam, Hatha Yoga -they helped me very much and therefore I began to know and love you. You are in my heart. I met you through books and please take my heart for ever. I will follow

your instructions. I am reading the Essence of Principal Upanishads, and it is the book that gave me a real divine help. When I study the book, it seems to me that I am out of this world, identifying myself with something that I can't explain. I wish to thank you again for all your great kindness towards me. Please receive the best of myself.

-Sri Olga de Monasterics, Gautemala City, S. America.

I have your photograph beside me always as a remembrance of your Healing and Inspiration. My health improves with each day. I read the Twelve Blessings daily and am gathering together people of spiritual inclination. I look forward to every day and every experience with a new inner growing and understanding.

Sri Elise E. Chalmers, Queensland, Australia.

May I first thank our Father in Heaven who showed me a way to correspond with you. I feel to join you in spirit to obtain from you some of your spiritual books to feed my soul. In other words I wish you to lead me to everlasting life in the name of our Lord.

-Sri K.N.Quartey, Accra, Ghana.

Earnestly and sincerely I wish to become your disciple and beg Your Holiness to accept me as one of the ever-growing family of your pupils and devotees. Mr.Zlabec gave me several books on your teachings such as the Mantra Shakti, The Right Path to Success in Life. I finished reading them with great enthusiasm and am greatly benefited. Master Eckehart says: "Don't desire anything". I followed him and took to breathing exercises. I long to have a spiritual preceptor, a living Guru and asked in my prayer for Grace, Truth and Light. I got an intuitive hint. I have a genuine desire to walk the Path to God sincerely. I know it requires tremendous courage to be united with Him. I am convinced that Your Holiness will accept my humble application for discipleship. Give me instructions to follow and exercises to practise. I am happy to know God is guiding my thoughts and has brought me to you.

Sri (Mrs.) B.Jermarova, Praha, Czechoslovia.

Thousands of Sashtanga Dandavat Pranams to Thy Lotus Feet. After a long period miracle has happened in my daily life and it has inspired me to write for Thy Holy guidance. Before three years, I had Your Holy Darshan. I prayed to learn Yoga, and you replied with smile and asked me to keep a pencil and a notebook ready. I experienced great joy and gained spiritual energy through Thy blessings. On August 21, 1961, I had a vision-Your Holy Darshan. You came to me, put your hands on my head and blessed me. Lastly while going off, you pointed out the Mala for more Japa. Gurudev, I have experienced tremendous pleasure which I am unable to express in words. Now in my spiritual path, I find progress more and more day by day.

VIDHYA

-Sri Bahadur Singh, Nairobi, E.Africa.

My gratitude for your kindness in sending books and periodicals. So often in thought one is in Rishikesh, one imagines what it must be like to be in the presence of the Holy Master; would that it were possible for me to accompany the Group of the Divine Life Society from Montreal on their trip to Rishikesh. Lord! May I yet have the grace of sitting at the feet of the Master? How thorny is the path, how steep and precipitous the ascent. There is at present, such a great dryness. To still the mind is so difficult, that one despairs; because without this stillness, I cannot hear the inner Voice or feel His Presence. I pray: "Lord,

lead me from darkness to light. Grant me freedom from lust, anger, egoism and greed. One has great need of your help, one prays for your Grace.

-Sri Eva Katzuman, Ottwa, Ontario, Canada.

I still look forward to my visit to your Ashram and meeting you. I am hopeful I can stay a while and learn something of your way of life. I feel I would love to serve Mother India and hence need some preparation. I enjoy reading your magazines. It is a joy to write to you, and wish you much health, long life and happiness. You are doing magnificent work.

-Sri Ina Selin, Hollywood, California, U.S.A.

My hearty thanks for your kind letter, containing blessings and good wishes. Your letter gave me strength and consolation. I try my best to work further in the sense of Akarta Bhav and Abhokta Bhav. Now I am preparing for the examination. Education should show me the way of right thingking and right living. I must take interest in my work; it is all for the divine purpose. Your letter always fills my heart with joy and gives me to face all the difficulties that may come. Whatever you do, is always good for me. Really your Kripa is boundless and infinite.

-Sri Sanat Hanover, Germany.

I thank you very much for your letter. I try to follow your instructions. I am not yet advanced in the meditation, but in my daily life Guru Mantra proves to be a great help. I remember God more, feel nearer Him and that makes me feel more peaceful. Give me your blessings to overcome Tamas and make my meditation progress.

-Sri Ngupadi, Surabaya, Indonesia.

Swamiji's very kind letter full of divine Grace to hand. This humble soul is indeed very fortunate to receive the blessings bestowed by His Holiness out of his immense Grace. I feel highly elated. There is a sense of confidence and hope. There is a feeling of added strength and keenness for Sadhana. A very heavy addict to coffee has been since given up. I take instead lime juice. I have taken up the vow of celibacy for life. I feel that Swamiji has passed some power to me. I am trying to cultivate love and patience with a view to get over anger. I wish to acknowledge receipt of Vibhuti Prasad, Japa Mala, Photo, Membership Card, Spiritual Diary Forms,etc. With Guruji's Grace I hope to succeed in fulfilling my resolves,

-Sri R.V.Kandaiah, Klang, Malaya,

Your letter was a real present to me. Your kind words went directly to my heart bringing peace and joy. I am sure that I will make a good progress in my practices because I know that you will kindly help and guide me. There is an inside feeling that makes me to realise That from now on I am really blessed.

-Sri Rua Sonza Lima,

25-Faft. FO2, Rio Esta Doda Guanabara, Brazil.

Beloved Master, Your letter is filled with love and wisdom. I do wish I could sit at your feet and humbly earn some of your great wisdom. I do try and live the life of a Yogin in this material world. I have given up all worldly possessions; the Lord has indeed been good to me. There are occasions when I feel a strong mental contact with you Swamiji, and have been much uplifted and strengthened. I send you all my love.

May the Lord spare you for many years in this life so that His children may come to you, and hear thy wisdom and receive love and strength. May all happiness be yours.

-Sri Evelyn Yeatman, Bulavayo, S. Rhodesia.

Best wishes to You for YOUR BIRTHDAY from the members of the Italian Section of the YogaVedanta Academy. You are the LIGHT that world wants, to save itself. You are the LIGHT we want. The books that YOU have been sending us are most interesting. The Magazine YOGA has just come out. On page 8 we have your Photo and an article:

"Lo Yoga per l'azione". I am preparing a lecture about YOUR HOLINESS for our October Service to be held at the Theosofic House in Corso Trieste in Rome. I am always deeply touched by YOUR very kind blessings.

-Sri Marcella Miconi, Accademia Italiana di Yoga-Vedanta, Rome, Italy.

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